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MISSIONARY HERALD.

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*American Board of Commissioners for Foreign Missions.*

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

LOOKING back upon events of the past year, which stand connected, more or less directly, with the missionary work, of what character are the lessons respecting this work which these events should teach us? Are they lessons of doubt, and discouragement, and fear; of hesitation and delay? Or are they, rather, lessons of encouragement and trust; of brighter hopes, more cheering anticipations, and more earnest effort? If the church stood before the Captain of her salvation, in the attitude of a body ready for earnest effort; looking for openings; waiting for intimations of her Lord's will; holding time and talents, sons and daughters, silver and gold, as all consecrated, and to be used as he would have them used in enterprises for the world's salvation, what lessons would she learn from present indications of his providence?

Thoughtful and devout Christians have often marveled and rejoiced, in view of movements by which, ever since the church entered on her modern foreign missionary enterprise, God has been obviously answering her prayers, and preparing the way for effort; loosing the loins of kings; opening the two-leaved gates; making the crooked places straight; breaking in pieces gates of brass, and cutting in sunder bars of iron; for Jacob his servant's sake, and Israel his elect,—not now before Cyrus, but before Christ and his church. But though, for a considerable period, the church has not been hindered for want of fields open to her efforts; has been, rather, urged forward by very many calls, and has often felt that indeed the world was open, and was looking to her for light; yet the progress of events in this direction—removing obstacles, increasing facilities for aggressive effort against the kingdom of darkness, and making the demands for such effort more numerous and more urgent—was never more marked or rapid than it has been within the last few years. And the *last* year, taken by itself, surely has not been less marked than those which have preceded it, by events which seem as the voice of God to his people calling them still onward. Ground which had been previously gained in Western Asia, and in European Turkey, has not been lost; there is, on the whole, more and more

reason for confidence that it will not be lost, but that principles of toleration and of religious liberty will be permanently established there. The results of stirring events in India, connected with the rebellion, it is also more and more certain, are to be favorable to the full evangelization of India; and Africa is still attracting observation and calling for new effort, as its interior is more and more explored.

But the great events of the year abroad, bearing upon the work and duty of the church, have been in Eastern Asia. China, by far the greatest existing pagan empire, by treaty stipulations with the four leading powers of the Christian world—Protestant, Roman Catholic, and Greek Church—has recognized the Christian religion as promotive of good order and peace, and as teaching men to do good; has engaged to interpose no obstacle "to the recognized right of any persons in China to embrace Christianity," but to extend to them "the same protection which is granted to those who profess other forms of religion tolerated in the empire," and to permit Christian missionaries "to propagate the doctrines of Christianity among its subjects," and "to pass every where in the country!" Thus is China, with near 400,000,000 of inhabitants, open as never before to Christian labor. Where are the men and means to take possession of such a field? And in Japan, by treaties very recently negotiated, American and English, a step has been taken far in advance of previous steps, towards the full opening of that empire also!

And while God has been bringing about these changes abroad, in our own land he has visited with the special influences of his Spirit, increasing the love and quickening the faith and zeal of many of his people, and adding thousands to the number of those who profess to be devoted to his service. Putting these two things together, do not his workings, in the world and in the church, seem to call for a great increase of missionary effort? And are we to regard commercial reverses and pecuniary embarrassments, which have been felt so extensively, as indications pointing to another course; calling the church to do less than she has been doing for the support of benevolent operations? Are they not, rather, needed rebukes to worldliness; needed intimations of the uncertainty and vanity of worldly good and calls to seek spiritual good; needed admonitions against that luxury, and pride, and extravagant expenditure for personal gratification, which were exhausting the means of Christians, and by which the church was so fully demonstrating that she was not prepared for an earnest and self-sacrificing effort to conquer the world for Christ? Are they not acts of discipline, by which God would prepare his people to make exertions in some degree commensurate with the importance and the greatness of that work to which, by other movements of his providence and grace, he seems calling them? In short, do not all these prominent events of the year—the sudden arresting of so many in their eager race after money and luxurious ease, the great revival of religion, and the marked progress of Providence in still throwing nations open before those who will go preaching to them the gospel—conspire to teach lessons of more hopeful trust, that it is God's design ere long to give the kingdom to his Son; and of more vigorous effort to make known every where that truth, by the preaching of which it hath pleased him to save them that believe?

## AFRICA.

## GABOON.

**BARAKA.**—William Walker, Jacob Best, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Gertrude Best, Miss Jane A. Van Allen.—One native helper.

**OLANDEBENE.**—(Vacant.)

**NENGENENOR.**—Ephraïm J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Mary E. Jack.

*Station not known.*—Albert Bushnell, *Missionary*; Mrs. Lucinda J. Bushnell.

*In this country.*—Ira M. Preston, *Missionary*; Mrs. Jane E. Preston, Mrs. Olivia M. Ford, Mrs. Julia Herrick.

The mission at the Gaboon has been sorely afflicted in the death of Dr. Ford and Mr. Herrick, both of whom had ever manifested an admirable devotedness to the cause in which they died. Mr. and Mrs. Bushnell have rejoined the mission, for which they sailed from New York on the 7th of June; and the Committee hear of several young men preparing to take the places of those who have fallen. Mr. and Mrs. Preston have found it necessary, with reference to health, again to visit the United States. Our brethren have not yet been able to reach the mountainous interior. The French have taken possession of the river, and though they have thus far been very kind to the missionaries, there is danger of serious annoyance from their trade for 'apprentices,' which, it is feared, is but another name for slaves.

## ZULUS.

**MAPUCHO.**—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

**UMVOYL.**—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

**ESIDUMBINI.**—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

**UMSUNDUL.**—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

**INANDA.**—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

**ITAFAMARI.**—(Vacant.)

**TABLE MOUNTAIN.**—Jacob L. Döhne, *Missionary*; Mrs. Caroline Döhne.

**AMANEIMTOTE.**—Silas McKinney, David Bood, *Missionaries*; Mrs. Fanny M. McKinney, Mrs. Alvira V. Bood.—Two native helpers.

**IFUMI.**—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

**AMMARLONGWA.**—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

**IFAPA.**—Seith B. Stone, *Missionary*; Mrs. Catharine M. Stone.

**UMTUALUMI.**—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

**OUT-STATIONS.**—*Neco, Isimbogodweni, Uvunini, Esinkombini, Kwandela, Koorangani.*

*Returning to the mission.*—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

The mission to the Zulus is steadily advancing in the several departments of its work. It should be remembered that within little more than a score of years, that people had no civilization, no religion. Their language has been reduced to writing, and a Zulu-Kafir dictionary has been published in a volume of 417 royal octavo pages. There is progress also in translating the Scriptures, in preparing books for schools and for converts, and in educating native children and native helpers. The sixteen churches contain about two hundred members; and the missionaries affirm, that their native brethren live as consistently with their profession, all things considered, as do church members in Christian lands. Civilization is seen following in the train of the gospel, and both the colonists and the government favor the mission. Sir George Grey, her Majesty's High Commissioner, has shown himself an enlightened and decided friend. Mr. and Mrs. Grout sailed from Boston October 28, returning to their field of labor.

## EUROPE.

## GREECE.

**ATHENS.**—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has continued his useful labors, enriching the literature of the modern Greeks with the best practical religious thought in the English language, circulating the Holy Scriptures, and preaching in Greek, on the Sabbath. In these departments of labor he has been employed for almost thirty years, and deserves a high place among the benefactors of that people. The enemies of light of course oppose.

## WESTERN ASIA.

## NORTHERN ARMENIANS.

**CONSTANTINOPLE.**—William Goodell, D. D., H. G. O. Dwight, D. D., William G. Schauffer, D. D.,

CYRUS Hamlin, D. D., Elias Riggs, D. D., Daniel Ladd, Edwin E. Bliss, Josiah Peabody, Wm. Clark, *Missionaries*; George Washburn, *Mission Treasurer*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Mary G. Schauffer, Mrs. Martha J. Riggs, Mrs. Charlotte K. Ladd, Mrs. Isabelle H. Bliss, Mrs. Mary L. Peabody, Mrs. Elizabeth W. Clark, and Miss Sarah E. West.—One pastor, three licensed preachers, and nineteen other native helpers.

BAGHCEPJUK.—(Mr. Parsons of this station is temporarily in the United States.)—One preacher, and two helpers.

SMYRNA.—Edward M. Dodd, *Missionary*; Mrs. Lydia B. Dodd.—One preacher, and one helper.

TOCAT.—Henry J. Van Lennep, I. F. Pettibone, Oliver W. Winchester, *Missionaries*; Mrs. Emily J. Van Lennep, Mrs. Janette L. Winchester, Miss Mary E. Tenney.—One preacher, and one helper.

SIVAS.—Benjamin Parsons, *Missionary*; Mrs. Sarah W. Parsons.—One preacher, and three helpers.

CHESREA.—Wilson A. Farnsworth, Julius Y. Leonard, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Amelia A. Leonard.—One preacher, and five helpers.

YOGAT.—Fayette Jewett, M. D., Jasper N. Ball, *Missionaries*; Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.—Two helpers.

TEBESIZOND.—Alexander B. Plumer, *Missionary*; Mrs. Elizabeth M. Plumer.—One pastor, and two helpers.

ERESHOOM.—George W. Dunmore, Tillman G. Trowbridge, *Missionaries*.—One helper.

ARANKIN.—Sanford Richardson, Geo. A. Pollard, *Missionaries*; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One preacher, and seven helpers.

KHARFOOT.—Orson P. Allen, Crosby H. Wheeler, *Missionaries*; Mrs. Caroline B. Allen, Mrs. Susan A. Wheeler.—One preacher, and five helpers.

ADRIANOPLE.—Charles F. Morse, Theodore L. Byington, *Missionaries*; Mrs. Eliza D. Morse, Mrs. Margaret E. Byington.—One helper.

OUT-STATIONS.—CONSTANTINOPLE. *Khanli*, one pastor, and two helpers. *Mosch*, one helper. *Brusa*, one pastor, and two helpers. *Demirdesh*, one helper. *Alakoto*, one pastor and two helpers.—SMYRNA. *Thyatira*, one preacher, and one helper.—CHESREA. *Ezerak*, one helper.—TOCAT. *Mazroun*, two helpers. *Amasia*, one helper.—SIVAS. *Dizlik*, one preacher, and one helper. *Sinjan*, one helper. *Görün*, one preacher, and one helper.—ARANKIN. *Mashk*, one preacher. *Keban Maden*, one preacher. *Skepek*, one preacher. *Agn* (city), one helper. *Malatia*, one preacher, and one helper. *Aghun* (village), one helper.—KHARFOOT. *Hobacse*, one helper. *Heal-sant-Key*, one helper. *Eshmet*, one helper. *Meserch*, two helpers. *Bupash*, two helpers. *Fulu*, two helpers.—BAGHCEPJUK. *Nicomedia*, one preacher, and two helpers. *Adolabaz*, one preacher, and two helpers. *Ogajik*, one helper. *Bilyik*, one preacher, and one helper.

Not stationed.—Herman N. Barnum, *Missionary*.

On the way out.—William Hutchison, *Missionary*; Mrs. Foresta G. Hutchison.

In this country.—J. W. Parsons, *Missionary*; Mrs. Catharine Parsons, Mrs. Susan W. Dunmore, Miss Maria A. West.

There has been no very striking movement during the past year in any portion of the field occupied by this important mission—no such general outpouring of the Spirit as at some former periods; yet the field has continued

widely open; the work has been still prosperous, and the people, of different nationalities, in some good degree seem prepared, extensively, for the efforts of Christian teachers. The cause of religious liberty appears to be still gaining ground; some new positions have been taken, as stations and out-stations, and many places call for laborers. The number of churches has increased to 25, and 117 members have been added to these churches, by profession. Labors among the Bulgarians have been fully commenced, by the occupation of Adrianople as a station. Mr. Morse removed to that place in March last, and was joined by Mr. Byington in September. 12,315 volumes of Scripture, and 15,209 volumes of other books and tracts have been distributed. Five young men have graduated from the theological class at Bebek, who are all usefully and acceptably employed at different stations. There are now five native pastors, 20 preachers and 86 other native helpers connected with the mission. The Bebek seminary reports 40 pupils, of whom 16 are theological students. In the female boarding school at Hasskeuy there are 34 pupils, and 40 free schools contain 1,070 scholars.

Messrs. Schauffer, Riggs, and Ladd, with their wives, have returned to the field. Mr. and Mrs. Powers have also returned to Western Asia, but are now connected with the Southern Armenian mission. Mr. and Mrs. Byington, Mr. and Mrs. Hutchison, and Mr. Barnum have joined the mission. Rev. J. W. Parsons and wife have been constrained, by the feeble health of Mrs. Parsons, to return, on a visit, to the United States.

#### SOUTHERN ARMENIANS.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing.—One native pastor, one ordained native preacher, and four helpers.

MARASH.—Albert G. Beebe, George A. Perkins, *Missionaries*; Mrs. Sarah J. Beebe, Mrs. Sarah E. Perkins.—Three helpers.

OSRVA.—George B. Nutting, George H. White, *Missionaries*; Mrs. Susan A. Nutting, Mrs. Joanna F. White.—Two helpers.



ALFRO.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One native preacher.

ANTIOCH.—Phlander O. Powers, Homer B. Morgan, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

OUT-STATIONS.—Orod, one helper. Birjûk, one native preacher. *Albasan*, one helper. *Adyaman*, one helper. *Serevê*, one helper. *Kûlûl*, three helpers. *Kassab*, four helpers. *Bitias*, two helpers. *Ekishûk*, one helper. *Adana*, one ordained native preacher. *Tursus*, one helper. Three smaller out-stations, three helpers.

Mr. Schneider has returned to this field, accompanied by his wife; and Mr. and Mrs. Powers, formerly of the Northern Armenian mission, have also returned from a visit to the United States, and are now stationed at Antioch. Ten years ago a church of eight members was announced as having been formed at Aintab; now there are connected with the Southern Armenian mission, nine churches, including the one at Aleppo, with a total membership of three hundred and ninety-six. The native agency consists of three ordained ministers, two licentiates, and thirteen persons who are authorized to hold meetings, to say nothing of teachers in the different schools; and many of the church members have a remarkable aptitude for preaching. The events of the past year, for the most part, fall under the same law of progress. Churches have been formed at Birjîk and Bitias, under favorable auspices; and one hundred and one persons have professed their faith in the Lord Jesus Christ for the first time. The corps of native assistants has received large accessions.

#### SYRIA.

BEIRUT.—C. V. A. Van Dyck, M. D., J. Edwards Ford, *Missionaries*; George C. Hurter, *Printer*; Mrs. Julia A. Van Dyck, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter.—One helper.

ABEIR.—Simoon H. Calhoun, *Missionary*; Mrs. Emily F. Calhoun.—Two teachers in the seminary, one of them a preacher.

SIDON.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.—One helper.

HASHRIYA.—One ordained preacher, one licensed preacher, and two helpers.

DEIR EL KOMB.—William Bird, *Missionary*; Mrs. Sarah F. Bird.—One native preacher, and one helper.

B'HAMDUN.—William A. Benton, *Missionary*; Mrs. Loana S. Benton.

KFZ SHIMA.—(Vacant.)

TRIFOLI.—Henry Harris Jessup, J. Lorenzo Lyons, *Missionaries*; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—One helper.

HOMA.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.

SUK EL GHARR.—Daniel Bliss, *Missionary*; Mrs. Abby Maria Bliss; Miss Jane E. Johnson and Miss Amelia C. Temple, *Teachers of the Female Boarding School*.

OUT-STATIONS.—*Aramba*, *Ama*, *Rasheig-d-Fahgar*, *Id*, *El Khiam*, *B'talium*, and *Am Za-haly*.

In this country.—William M. Thomson, D. D., Edward Aiken, *Missionaries*; Mrs. Maria Thomas, Mrs. Sarah C. Aiken, Mrs. Hetty S. Smith.

The Syria mission preaches the gospel steadily in sixteen places. Fifteen persons were added to the church during the year, making the number received from the beginning, one hundred and twenty-one. The Arabs of Lebanon are a people of strong intelligence and decided purpose, and when the gospel once takes hold upon them, the results will be proportionally valuable. In the seminary are twenty-five students. There is a theological class of four middle-aged, married men, who preach in the villages during part of the year. Two young ladies have been sent out to resume the female boarding school, which is to be situated at Suk el Gharb, on Mount Lebanon. The common schools, thirty in number, contain 1,020 pupils, of whom nearly three hundred are girls. The Arabic translation of the Scriptures, left in such forwardness by Dr. Smith, is committed for completion to Dr. Van Dyck. The press sent forth a million and a half of pages in the year 1857. Mr. Jessup has returned from the United States with his wife, but Mr. Aiken's continued ill health has constrained him to come to his native land.

#### ASSYRIA.

MOSUL.—W. Frederic Williams, Dwight W. Marsh, *Missionaries*; Henri B. Haskell, M. D., *Physician*; Mrs. Lucy C. Lobdell, Mrs. Julia Marsh, Mrs. Sarah J. Haskell.—Four native preachers, and three helpers.

DIARBESIR.—Augustus Walker, George C. Knapp, *Missionaries*; David H. Nutting, M. D., *Physician*; Mrs. Eliza M. Walker, Mrs. Aldina M. Knapp, Mrs. Mary E. Nutting.—One native preacher, and one helper.

OUT-STATIONS.—*Cutteridî*, *Hinec*, *Chermûgh*.

The Assyria mission has been called to deep affliction by the early death of

Mrs. Williams, soon after her arrival at Mosul. Mr. Rhea, of the Nestorian mission, who spent a part of the last winter at Mosul, declares his conviction, "that the labors of the mission there are not in vain, and that the results are not to be measured by the number of names on the church roll." The steady, quiet light of Protestantism has shaken the Jacobite church to its foundations. At Diarbekir, where the Arab and Armenian races commingle, there has been steady progress. The congregations, if not larger, are more regular than they have been. Nine have joined the church, which now contains forty members; and there is progress in education, and in the distribution of books and tracts, not only in Diarbekir, but in distant places. The sales alone, chiefly of Bibles, have amounted to more than two hundred dollars.

#### NESTORIANS.

**OROOMIAH.**—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Mary S. Rice, *Teacher*.—Eight native preachers, and eight helpers.

**SEIR.**—Joseph G. Cochran, *Missionary*; Mrs. Deborah W. Cochran.—Three native preachers, and four helpers.

**GAWAR.**—Samuel A. Rhea, *Missionary*.—Three native preachers, and three helpers.

*On his way to the mission.*—Thomas L. Ambrose, *Missionary*.

*In this country.*—Justin Perkins, D. D., *Missionary*; Mrs. Charlotte B. Perkins, Mrs. Ann Eliza Crane, Mrs. Sophia D. Stoddard, Miss Fidelia Fish.

**OUT-STATIONS.**—*Gog Tupa*, one native preacher, and five helpers. *Arishan*, one native preacher, and four helpers. *Supergan*, one native preacher. *Dizan*, one native preacher, and one helper. *Ada*, one native preacher, and four helpers. *Goralan*, one native preacher, and three helpers. *Degala*, one native preacher, and five helpers. *Pazerana*, one native preacher, and two helpers. *Kinane*, one native preacher and teacher. *Aleuca*, one native preacher, and one helper. *Akai*, one native preacher, and one helper. *Osak*, one native preacher, and one helper. *Ankar*, one native preacher and teacher, and one helper. *Charbush*, one native preacher and teacher, and one helper. *Armed Agay*, one native preacher and teacher. *Sherabad*, one native preacher, and one helper. *Karajaloo*, one native preacher, and one helper. *Fengajak*, one native preacher and teacher. *Tukko*, one native preacher and teacher. *Sadullo*, one native preacher and teacher. *Mar Sergis*, one native preacher and teacher. *District of Sulduz*, one native preacher and teacher, and one helper. *District of Targavar*, two native preachers, and four helpers. *District of Ishlam*, one native preacher, and one helper. *District of Tekhma*, one native preacher, and one helper.

The Nestorian mission, with its seat of operations on the plain of Oroomiah,

has twenty-five out-stations, forty native preachers, and fifty-three native helpers. The Rev. Thomas L. Ambrose is on his way to be associated with Mr. Rhea in his mountain labors. The Persian government has shown less hostility than in the former year; but the Romish Jesuits are true to their history, delighting to destroy the foundations which earnest and faithful men have laid. The review of the year is interesting. The press has sent forth a million of pages; sixty-three common schools have the names of 1,200 children; the male and female boarding schools number nearly a hundred pupils; the gospel has been statedly preached in forty different places; and two hundred and forty-nine Nestorians are acknowledged by the mission as worthy of a place at the Lord's table. Mr. Perkins, Mrs. Stoddard with her children, and Miss Fisk, are expected to be in the United States before this number of the Herald will reach its readers.

#### SOUTHERN ASIA.

##### BOMBAY.

**BOMBAY.**—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—Two native helpers.

*In this country.*—Allen Hazen, *Missionary*; Mrs. Martha A. Hazen.

Mr. and Mrs. Hazen, owing to the state of Mrs. Hazen's health, are on a visit to their native land. Mr. Harding is the only missionary of the Board at present in Bombay, and as he is unpracticed in the use of the language in preaching, Mr. Bowen, who was formerly connected with the mission, kindly aids him in the services of the chapel. The printing of the new edition of the *Mahratta Bible*, on which Mr. Hazen bestowed much labor, is completed. Mr. Harding and his assistant have full employment, and find encouragement in their labors.

##### AHMEDNUGGER.

**AHMEDNUGGER.**—Henry Ballantine, Amos Abbott, Samuel C. Dean, (the last two temporarily at this station,) *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Antice Abbott, Mrs. Augusta E. Dean, Miss Cynthia Farrar.—Two native pastors, and eleven helpers.

**SEROOR.**—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—One licensed preacher, and six helpers.

**KHOKAR.**—William P. Barker, *Missionary*; Mrs. Lucella T. Barker.—Ten helpers.

**WADALE.**—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One licensed preacher, and seven helpers.

**OUT-STATIONS.**—Shenlee, Lonee, Wadgaum, Shirgaum, Kodgaum, Shingray, Wambore, Bherdapor, Pancheagaum, Wadale, Bhokar, Gusha, Kohar, Khanapor, Nerrase, Chanday, Delgur, Miri, Bhende, Hicare, and Tuke.

The Ahmednuggur mission has divided a portion of its field into eleven districts, with a view to systematic cultivation. Four of these have each a central station, with a resident missionary. The mission has within its limits two native pastors, three licentiates, and forty helpers. The eleven districts contain half a million of people, and each needs its missionary, and a corps of native helpers under his supervision. The school for catechists contains 20 pupils, and that for Christian girls 40. Mr. Ballantine gave regular lectures on theology and Scripture history, which were well attended during the year. The poverty of the people is a hinderance to the schools. There are eight churches, which contain 240 members, 56 of whom were admitted during the year. Not a few of the church members are heads of families.

#### SATARA.

**SATARA.**—Sendol B. Munger, William Wood, *Missionaries*; Mrs. Eliza Maria Wood.—One native helper.

**MALCOLM PETH.**—Mrs. Mary L. Graves.

There has been difficulty, hitherto, in furnishing this field with native helpers, which it is hoped will soon be overcome. The gospel has been preached during the year in two distinct places. Mr. Munger writes: "I always have hearers, though they sometimes tarry only a few minutes, and are succeeded by others who are in equal haste to find some new or old thing. But my audiences on Tuesdays and Fridays are usually interesting, and sometimes very much so. I am much less frequently interrupted than formerly, and discussion is now infrequent. We have need of patience, much patience. The truth does not readily find a way into these

Hindoo minds. We want the Holy Spirit."

#### KOLAPUR.

*In this country.*—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.

Mr. and Mrs. Wilder are still in the United States; operations have been suspended during the past year, and the Prudential Committee have decided to discontinue this mission.

#### CEYLON.

**BATTICOTTA.**—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—Two native pastors, five catechists, two translators, four other helpers, and fourteen school teachers.

**TILLIFALLY.**—Four catechists, and seven school teachers.

**PANDITERIPO.**—James Quick, *Missionary*; Mrs. Maria E. Quick.—Three catechists, and five school teachers.

**ODDOOVILLE.**—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Two catechists, four other helpers, and six school teachers.

**MANEPT.**—Euotas P. Hastings, Milan H. Hitchcock, *Missionaries*; Mrs. Anna Hastings, Mrs. Lucy H. Hitchcock.—Three catechists, one other helper, and five school teachers.

**CHAVAGACHEERY.**—One native pastor, four catechists, two other helpers, and seven school teachers.

**ODDOOPITTY.**—Nathan L. Lord, *Missionary*; Mrs. Laura W. Lord.—Three catechists, two other helpers, and seven school teachers.

*In this country.*—Benjamin C. Meigs, William W. Howland, John C. Smith, *Missionaries*; Samuel F. Green, *Missionary Physician*; Mrs. Susan E. Howland, Mrs. Mary Smith.

Messrs. Hitchcock and Quick, with their wives, arrived at Jaffna in April last. Messrs. Howland and Smith, with their families, are still in this country, and illness has obliged Mr. Meigs and Dr. Green also to visit their native land. The Committee are earnestly looking for two more men to send into this field, in which an unusual amount of preparatory work has been performed, and where preachers, both foreign and native, will consequently have extraordinary advantages. The school system is arranging itself as well as can be expected, with the present number of missionary laborers. There are as many mission schools as the brethren of the mission feel able to superintend thoroughly; and more funds are expended on them, (to give them a higher value,) than was expended on the greater number of schools three

years ago. The suspension of instruction by the mission in the English language, has developed a very unexpected self-supporting, educating power among the Christian natives. In forty-nine village schools there are 1,586 pupils, and the female boarding school contains 62. The mission has not yet a sufficient number of members conversant with the Tamil language, to enable it to resume the Batticotta seminary in any form. The churches received 34 members by profession during the year, and now number 410. Several useful books were published; and a class of medical students, taught by Dr. Green, were introduced into the profession.

#### MADURA.

**MADURA.**—John Rendall, William B. Capron, *Missionaries*; Mrs. Sarah B. Capron.—Eight catechists, six readers, and ten schoolmasters.

**MALEE.**—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Three catechists, two readers, and six schoolmasters.

**DINDIGUL.**—One pastor, nine catechists, four readers, and three schoolmasters.

**BATTALAGUNDU.**—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Six catechists, one reader, and four schoolmasters.

**PRIACULUM.**—Joseph T. Noyes, *Missionary*.—Fifteen catechists, four readers, and ten schoolmasters.

**TIRUMUNGALUM.**—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—One pastor, nine catechists, one reader, and five schoolmasters.

**PAUMALIE.**—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, and four teachers in the seminary.

**MANDAHASALE.**—Horace S. Taylor, *Missionary*.—Two pastors, nine catechists, twelve readers, and ten schoolmasters.

**TIRUPUVANUM.**—In charge of Mr. Rendall.—Six catechists, and ten schoolmasters.

**PULNEY.**—Charles T. White, *Missionary*; Mrs. Anna Maria White.—(Appointed to this station; Mr. Webb has had charge of it.)

**PATIAVUR.**—(Mr. Capron is appointed to this station; it has been in charge of Mr. Little.)—Four catechists, two readers, and three schoolmasters.

**KANATI.**—In charge of Mr. Taylor.

**USALAMPATTI.**—In charge of Mr. Herrick.

*On their way to the mission.*—Rev. Edward Chester, *Missionary*; Mrs. Sophia Chester, Mrs. Martha S. Taylor, Mrs. E. A. Noyes, Miss Sarah W. Ashley.

*In this country.*—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy, Mrs. Jane B. Rendall.

*On the way to the United States.*—Edward Webb, Charles Little, *Missionaries*; Mrs. Nancy A. Webb, Mrs. Susan B. Little.

The Madura mission has carried out the arrangements of 1855, to the gen-

eral satisfaction of its members. The seminary has classes both for a long term, and for short terms; exists for all classes of helpers; provides pastors for the present exigency, and also, by a more extended training, to meet the growth of intelligence in future years. It has fifty-nine pupils; forty-three in the full course, and sixteen in the partial course, including three candidates for the pastoral office. The converts, as soon as they are found in sufficient numbers and with sufficient knowledge in different localities, cease to be members of the central, station church, and are formed into local churches, with native pastors. There are now twenty-three churches, with a membership exceeding nine hundred; one hundred and twenty-six of whom were received the past year. Twelve are village churches, in distinction from the station churches. There are four native pastors, more than a hundred native helpers, and one hundred and thirty-four organized nominally Christian congregations, with upwards of five thousand members. More than three thousand of these are adults. Sixty-four village schools contain seven hundred and fifty-six pupils; and there is a boarding school of forty-one girls.

#### MADRAS.

**CHINTADREFETTAH.**—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.—Two native helpers.

**ROYAPURAM.**—Phineas B. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native helper.

*In this country.*—Isaac N. Hurd, *Missionary*.

An Adams power press has been added to the printing establishment at Madras, and the operations of that establishment are now wholly in the vernacular languages. Mr. Hunt, the esteemed printer, says: "The conversion of our press from a half secular to a missionary one has, in my opinion, gained us solid and enduring friends. Formerly we were looked upon as a money-making mission, and we suffered constantly from jealousy and ill-will. Now, I believe the press is regarded as a missionary institution, in which all friends of

that good cause are deeply interested." The issues, last year, in Tamil and Telugu, exceeded 18,000,000 of pages. Four persons were admitted to the church. Mr. Winslow, returned to Madras, renews his call for additional laborers. Mr. Hurd has come to the United States with the approval of the Prudential Committee.

### EASTERN ASIA.

#### CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney.—One helper.

*In this country.*—Daniel Vrooman, *Missionary*; Mrs. Maria W. Vrooman.

The Canton missionaries have spent the year at Macao, circumstances having been such as not to encourage them to resume operations at Canton. They have found at Macao full occupation, in preaching, at two chapels, in labors among the people, and in the study. Mrs. Bonney has a school of nine girls. Mr. Macy has been transferred to the mission at Shanghai.

#### AMOY.

This mission has been transferred to the Board of Foreign Missions of the Reformed Dutch Church.

#### FUH-CHAU.

FUH-CHAU.—Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. Lucy E. Hartwell.

*In this country.*—Caleb C. Baldwin, *Missionary*; Mrs. Harriet F. Baldwin.

*Returning to Fuh-chau.*—Lyman B. Peet, *Missionary*; Mrs. H. L. Peet.

Mr. and Mrs. Peet sailed from New York on the 4th of October. Mr. and Mrs. Baldwin are on a visit for health to this country. A church has been formed by this mission, to which ten natives have been admitted. Much use is made of the press. Fuh-chau is declared to be as healthy as any port in China, and there is much encouragement to preach the gospel, but the mission has been seriously reduced in strength.

#### SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., William A. Macy, William Aitchison, Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman, Mrs. Sarah F. R. Blodget.—One native helper.

The senior member of the Shanghai mission devotes himself, as from the first, to translating the Scriptures. The other members, besides preaching in the city and vicinity, itinerate, and journey to distant places, preaching Christ. Mr. Macy has joined the mission, and new treaty stipulations having opened the way for extended missionary operations, Messrs. Aitchison and Macy will probably soon form a new station. The brethren appeal strongly for more laborers, to be employed among the many millions of China, now so fully open.

### NORTH PACIFIC OCEAN.

#### SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, Dwight Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Fogue, Wetmore and Bailey, derive their support wholly from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, William O. Baldwin, Parker, Rowell, Dole, Shipman, Emerson, Wilcox and Johnson, only in part.]

#### HAWAII.

KAILUA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

KHALAKAKUA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman, Charles H. Wetmore, M. D.; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIKAE.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

#### MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—(Seminary belonging to and supported by the government.) Rev. Claudius B. Andrews, Rev. John F. Fogue; Mrs. Anna Andrews, Mrs. Maria K. Fogue, and Miss Lydia Brown.

WAILUKU.—Rev. William F. Alexander, Mr. Edward Bailey (now in this country); Mrs. Mary Ann Alexander, Mrs. Caroline H. Bailey, and Miss Maria Ogden.

HANA.—Rev. William O. Baldwin, and Mrs. Mary P. Baldwin.

#### MOLOKAI.

KALUAHA.—Rev. Anderson O. Forbes (on the way to the Islands); Mrs. Rebecca H. Hitchcock.

#### OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

PUNAHOU (Oahu College).—Rev. Edward G. Bockwith, *President*; Mr. George E. Beckwith, (now in this country); Mr. William Dewitt Alexan-



der, *Professors*; Mr. William A. Spooner, *Steward*; Mrs. Caroline P. Beckwith, Mrs. Eliza Ann Spooner. (The dependence of the College on the Treasury of the Board is only temporary.)

EWA.—Rev. Artemas Bishop, and Mrs. Della S. Bishop.

KANEOHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

#### KAUAI.

WAIHEA.—Rev. George B. Howell; Mrs. Malvina J. Howell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

At the Sandwich Islands upwards of twenty well educated ministers of the gospel, generally near or beyond the meridian of life, are still cheerfully laboring among more than a score of churches, with about twenty-two thousand native church members. During the past year, they have rejoiced over nearly a thousand accessions to the church; though they have had little of what may be called a revival of religion. There have been some indications of a moral reaction, of a painful nature, on the island of Oahu. It is twenty years since that wonderful awakening occurred, which brought a fifth part of the inhabitants of the Islands into the church of Christ, and it is remarkable that there has been so little of revulsion. More than three hundred common schools are supported by the government, as is, also, the seminary at Lahaina, with its 106 pupils, and the 'Royal School,' with its forty sons of chief men. Two of the high schools, containing 120 pupils, are sustained by the Board; and so, for the present, waiting for its endowment, is the Oahu College. The mission to the Marquesas Islands, originated by the Hawaiian churches, is still supported by them, and is prosperous.

#### MICRONESIA.

BONKITT (Ponape, or Ascension Island).—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.—One Hawaiian helper.

SHALONG POINT (Ponape).—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa L. Gulick.

WALAU (Ualan, or Strong's Island).—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON ISLAND (one of the Balik Islands).—Edward T. Doane, George Pierson, M. D., *Missionaries*; Mrs. Sarah W. W. Doane, Mrs. Nancy A. Pierson.

APIA (one of the Kingsmill Islands).—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—One Hawaiian helper.

OUT-STATION AT TAMORA (Ascension).—One Hawaiian helper.

On the way to Micronesia.—Ephraim P. Roberts, *Missionary*; Mrs. Myra H. Roberts.

The arrival of the 'Morning Star' has, under God, given new life to the mission among the Micronesian Islands. It has already made one voyage to them, and is now on its second voyage. A hold has been obtained on the Caroline, Kingsmill, and Marshall Islands. Two new stations have been taken, one by Messrs. Doane and Pierson, and one by Mr. Bingham. Hawaiian missionaries may perhaps suffice for the Kingsmill group, with the help of stated visitations from their more experienced brethren, in the 'Morning Star.' God has smiled upon the mission thus far. As the Sandwich Islands may be the first step, so Micronesia may be the second, in the great telegraphic post-route across the Pacific ocean. The object of the churches should be to anticipate and counteract the invasions and corruptions of commerce, by introducing at once the purifying, elevating influences of the gospel, in advance of an infidel, corrupting civilization.

#### NORTH AMERICAN INDIANS.

##### CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, *Teachers*.

WHENLOCK.—John Edwards, *Missionary*; Samuel T. Libby, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Mercy Whitcomb; Miss Lucy E. Lovell, Miss Mary W. Lovell, *Teachers*; Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary*; Mrs. Electa M. Kingsbury; Miss Priscilla G. Child, *Teacher*; Miss Elizabeth Dwight, *Native Assistant*.

GOOD LAND.—Oliver F. Stark, *Missionary*; Mrs. Harriet Stark; Miss Mary Ann Greenlee, *Teacher*.

LIVING LAND.—Ebenezer Hotchkiss, *Missionary*; Mrs. Philena T. Hotchkiss; Miss Ann J. Hotchkiss, *Assistant*.

**BENNINGTON.**—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland; Miss Mary J. Semple, *Teacher*.

**LENOX.**—Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs, Miss Eliza C. Kendall; Thos. H. Benton, *Native Helper*.

**OUT-STATIONS.**—Mount Zion, Rev. Pliny Flak, *Native Pastor*. Bok Chilo, Jonathan E. Dwight, *Native Preacher*. Mount Pleasant, Rev. Allen Wright, *Native Preacher*.

The ability of the Choctaws to manage their own affairs has been severely tested of late. Questions which lie at the very foundation of civil government, have occupied their attention; and there was reason to fear at one time, that, owing to the form which the agitation had assumed, the issue would be unfortunate. Few communities in the world, however, would have passed through such an excitement with greater self-control. The effect upon the churches, nevertheless, has seemed to be prejudicial, the reported additions by profession, for the year which closed last spring, having been only thirty-nine. But the prospect is brighter for the current year. The schools under the care of the Board still enjoy the confidence of the people. The political disquiet, just referred to, has led to a freer use of intoxicating liquors; but the friends of temperance are vigilant and active, and there is a strong moral force arrayed in favor of sobriety and good order.

#### CHEROKEES.

**DWIGHT.**—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native helper.

**LEE'S CREEK.**—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Mary E. Spooner, *Teacher*.—One native helper.

**FAIRFIELD.**—Charles C. Torrey, *Missionary*; Mrs. Adelaide Torrey; Miss Sarah Dean, *Teacher*.—One native helper.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester; Miss S. Elizabeth Kenney, *Teacher*.—One native helper.

The Cherokee mission reports larger accessions to the churches than usual, forty persons having professed their faith in the Savior for the first time. The religious interest, however, has been mainly confined to Dwight and its vicinity. Mr. Huss, the valuable native preacher, has been removed by death.

Miss Kenney and Miss Spooner have recently joined the mission, the former having taken the place of Miss Sheldon, the latter, of Miss Hancock, who have left within the year. Nothing else has occurred which demands a special notice.

#### DAKOTAS.

**YELLOW MEDICINE.**—Thos. S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

**HAZLEWOOD.**—Stephen E. Riggs, *Missionary*; Mrs. Mary Ann C. Riggs; Mrs. Anna B. Ackley, *Teacher*.

The excitement among the Dakotas, growing out of the massacre at Spirit Lake in March, 1857, has passed away. It operated injuriously for a time in several ways; but the value of the gospel to these Indians stands out more clearly and palpably than it ever did before. Godliness is seen to be profitable for this life, whatever may be its worth for the life to come. Two persons have joined the church, one of whom is the son of a chief, making the present number of Indian communicants fifty-two. The "grace" of liberality has been "bestowed," to some extent, upon these children of the prairies.

#### OJIBWAS.

**ODANAH (Bad River).**—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Henry Blatchford, *Native Catechist*.

The past year among the Ojibwas has been one of quiet progress. While there are no striking changes to report, the prospects of the mission are steadily brightening. The advance of the Indians in civilization is obvious; a higher value is placed upon education than heretofore; and the preaching of the gospel is not wholly without saving results. The boarding school is not yet in operation. Two day schools, however, have been taught.

#### SENECAS.

**UPPER CATTARAUGUS.**—Asher Wright, *Missionary*; Mrs. Laura M. Wright.

**LOWER CATTARAUGUS.**—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason; Miss Mary L. Gleason, *Assistant*.—Two native helpers.

**ALLEGHANY.**—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop. —Two native helpers.

**OUT-STATION.**—Old Town, James Pierce, *Native Preacher*.

It having become necessary to increase the expenditure for the Alleghany boarding school, in the event of its continuance, the Committee have felt constrained to suspend it indefinitely, in the hope that the State of New York will "supply" this "lack of service." Mr. and Mrs. Hall, for this reason, have been released from their connection with the Board. All the day schools among the Senecas, being sustained by the State of New York, are under the considerate and efficient care of its Superintendent of Public Instruction. The Board pays one hundred dollars towards the expenses of the Orphan Asylum, which is, in fact, a well-conducted boarding school. The amount expended for education by the State of New York, on the Cattaraugus and Alleghany Reservations, during 1857, was \$2,654 45. In respect to the churches, the year has proved to be one of alternate hope and disappointment. The missionaries at times have been greatly encouraged; but the blessing which they have so ardently desired, is still withheld. The number received into Christian fellowship is thirteen. Upon the pagan population some impression seems to have been made.

#### TUSCARORAS.

TUSCARORA. — Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood. — One native helper.

Nine persons have united with the Tuscarora church; but the ravages of intemperance, arising from the sale of ardent spirits in violation of the laws of New York, have occasioned the exclusion of a still larger number. The death of a godly and eminently useful deacon, who was at the same time the Grand Sachem of his tribe, is also chronicled among the recent trials of the mission. The boarding department in the school at Mount Hope has been relinquished, with the approval of the mission. Miss Colton had left the mission before the change took place, because of the state of her health. Miss Lyon left subsequently. Miss Peck,

however, still imparts instruction, at the expense of the State of New York.

#### ABENAQUIS.

The obstacles to the successful prosecution of the missionary work among the Abenakis have become so great, owing mainly to the insufficiency of the Indian seignior for their adequate support, that Mr. Osunkhirhine has tendered his resignation, proposing to remove to Wisconsin, in the expectation of residing with the Stockbridge Indians. Many of his people will probably follow him. In leaving St. Francis he does not feel that the labors of past years have been lost. "Many souls," he says, "have been converted and changed through faith in the Savior, since the word of eternal life came among them." "Others who are not believers now," he hopes, "will be made believers hereafter." The thought that some have finished their course in the joy of the Lord, gives him a satisfaction which every minister of Christ can readily appreciate.

#### SUMMARY.

<i>Missions.</i>	
Missions, . . . . .	35
Stations, . . . . .	129
Out-stations, . . . . .	169

#### *Laborers Employed.*

Ordained Missionaries (11 being Physicians), . . . . .		166
Physicians not ordained, . . . . .		4
Other Male Assistants, . . . . .		11
Female Assistants, . . . . .		196
Total laborers sent from this country, . . . . .		377
Native Pastors, . . . . .		20
Native Preachers and Catechists, . . . . .		168
Native Helpers, . . . . .		314
Whole number of Native Helpers, . . . . .		523
Total laborers connected with the missions, . . . . .		899

#### *The Press.*

Printing Establishments, . . . . .	8
Pages printed last year, . . . . .	45,489,346
Pages printed from the beginning, . . . . .	1,080,481,063

#### *The Churches.*

Churches, (including all at the Sandwich Islands,) . . . . .	139
Church Members, (do. do.) . . . . .	27,740
Added during the year, (do. do.) . . . . .	1,532

#### *Educational Department.*

Seminaries, . . . . .	6
Other Boarding Schools, . . . . .	17
Free Schools, (312 supported by Hawaiian Government,) . . . . .	619
Pupils in the Free Schools, (8,460 do.) . . . . .	16,125
"    "    Seminaries, . . . . .	348*
"    "    Boarding Schools, . . . . .	544*
"    in all the Seminaries and Schools, . . . . .	17,099

\* The pupils in the Lahainalua Seminary and other boarding schools at the Sandwich Islands, supported by the government, were included last year in this enumeration, but are not the present year.

## INTELLIGENCE FROM THE MISSIONS.

## Shanghai Mission.—China.

LETTER FROM MR. MACY, AUGUST 21,  
1858.

*The China Field.*

MR. MACY writes on various matters of business, but refers to the new openings in the East. Mentioning several letters which had been forwarded by the missionaries at Shanghai, to the Missionary House, to religious periodicals, and to literary institutions in the United States, he says:

By these means we have hoped to discharge our duties to the churches, in the way of information and exhortation; and we trust that some fruit of these endeavors may yet appear, in candidates for labor in this wide field. We are disposed to insist much upon the silent appeal of 400,000,000 of immortal souls. The fact that very few of them have as yet been converted, that the darkness here is scarcely lighted by a single ray of the divine blessing, seems to us to constitute only a stronger appeal, for new efforts and more fervent prayers. The field has proved a hard one; it has tried the faith and patience of the laborers; it has tried the zeal and courage of the church at home. But it cannot be abandoned; should it be neglected? Perhaps the right men have not yet been sent; perhaps the best means have not yet been tried. Well, a new era is dawning for China; we hope it will be an era of blessing and rejoicing. The Board first, of American societies, occupied China, and I hope it will always be foremost in zeal, in the number of its missionaries, and in efficiency. It is desirable that those who come out should be led fully to understand, that the work required of them is a trying one; involving much self-denial, discomfort and annoyance; perhaps much painful waiting and suspended hope. It would be well, too, if most, not to say all,

would come forth determined to make light of the attractions of literary attainments, and, giving themselves to the colloquial, caring but little for acquaintance with books, devote their attention to the common and uneducated classes.

*The Good News from Japan.*

Very wonderful and pleasant news has been brought from Japan. The United States Consul General, Townsend Harris, Esq., has succeeded in making a new treaty, which seems to be very complete and satisfactory. A larger and more unrestricted trade is granted to foreigners, and something has been done in behalf of religion. I have it on unquestionable authority, that the treaty provides that Americans in Japan shall have the free exercise of their religion; that they may build churches; and that the practice of trampling on the cross shall be abolished. It will be seen that, so far as this information goes, the concession is simply to Americans, no protection being promised to converts. The treaty was much discussed by the Japanese and long hung in the balance, but perseverance finally succeeded. As things now are, a prudent but earnest man might undoubtedly make an opening, and, with the blessing of God, lay the foundations of a church.

The Japanese are shrewd, and know enough, experimentally, about Christianity, to understand that the license to its followers to reside on their soil, and to enjoy their own forms of worship, must be followed by its propagation: in other words, that the exercise of our religion involves making converts and planting churches. But in this case our representative has been first; Great Britain, France and Russia are to follow; and, no doubt, the privilege of preaching and teaching will be secured in some treaty.

Thus is Japan added to the field already so vast. It is pleasant to reflect, that we have, as a nation, opened a way through their wall of exclusion, and this without bloodshed; that this treaty has been formed without even the constraint of an attending armed force. What other conclusion can we draw, than that God, who holds the hearts of all men in his hands, has done this great thing in his sovereign wisdom, whereof we are glad. And O, how loudly does this new appeal sound out to the churches, to give themselves unreservedly to the work of extending the kingdom of Christ. As you, or I should rather say, we, were the first to occupy China, so your missionaries were the earliest Protestant explorers to cast a wistful eye over the then inaccessible fields of Japan; at a later day, one of our number was an efficient assistant in securing there the first recognition of international rights and courtesies; and I should be sorry if the Board should not be one of the earliest, one of the most zealous, and one of the most faithful instruments, in bringing Japan to Christ.

### Madura Mission.—India.

#### MANDAHASALIE.

LETTER FROM MR. TAYLOR, AUGUST 20, 1858.

A BRIEF extract was published, among the items of recent intelligence, in December, in which Mr. Taylor speaks of "a good, quiet, and general movement among the people" in his field, favorable to Christianity. In this letter he gives a very full account of tours he had recently made among the villages, and of favorable indications which he was permitted to observe. The letter is very long, and extracts only can be published.

He first refers to the distress which had existed among the people in the early part of the year, many being "scattered abroad in order to obtain means of subsistence," and then to his own absence from his station for near two months, at the hills, to recruit. "In the mean time," he says, "the Lord had sent rain upon the earth, and though the price of grain had not fallen—had, indeed,

risen still higher—yet, as the prospects were brighter and labor was procurable, the distress among the poorer people was not so great. Order, also, was in good measure restored. During the first three months of the year I did not think it wise to venture into the more eastern part of my field, because of the boldness which bands of robbers had then acquired."

#### Visits to the Villages—Rajacopalipooram.

After his return from the hills it appeared, from the reports of helpers, that "there was encouragement in most parts of the field, and invitations for visits to the villages came from all quarters."

To comply with these was my wish, and on the 7th of July, all being ready, I went to Rajacopalipooram, five miles south-east, for the first night. For a few years, we have had here a small congregation of the Pariah caste, of whom some seemed to be true men; but most of them appeared, at times at least, to lack faith. Last year a small church was built for them. After the foundation was laid, the Naicks in the village stopped the work, standing on the wall, in the way. Hearing of this, and knowing the law in the matter, I went to the place, and following their example, stood on the wall myself, and told the men to work near me. They did so, and the opposers, seeing a little firmness, ceased, and said: Let the work go on. From that time they grew friendly; a few sent their children to the school, received books, and were free to converse on the subject of religion. I learned now, that the Pariahs were more earnest than they had been, that seven men of the Naicks had joined the congregation, and that others also seemed to be of the opinion that they should soon do the same. I found also, that a number of Pullers, in a neighboring village, had declared their determination to be Christians; but as most of them were absent, only two came that night to see me. The reader and teacher can look after these two villages. The little church, that night, was filled with professed worshipers, as I had not seen it before. How many of them



will go back I cannot tell; very likely some will, but it is more probable that others will soon join with them.

### Poolangkal.

On the 8th, Mr. Taylor went to Poolangkal, of which place he says:

About the first of May, the Pullers generally expressed a wish to become Christians, and they have steadily adhered to that expression since. On visiting them now, I was kindly received, and it seemed to me that the gospel had made some good impression on several minds. The women do not yet profess to have joined with them, but seem to expect to be caught in this gospel net. The men say that they must be instructed and led along; that they cannot be forced into it.

Our meeting in the evening was a pleasant one, for it seemed as if God had begun his work among the people. Several interested native brethren from the congregations came in and helped. The Pariahs too, who are at home, appear better than formerly; and before we closed our meeting in the evening, the Chucklers of the place called, to say that they also wished to join in the movement.

I was pleased, in my conversations during the day, with the Mohammedans. Though some few made, in a respectful manner, some defence of their religion, yet they all showed an inquiring spirit, and a desire to understand the nature of the gospel. Its great and chief glory—provision for the salvation of sinners—they admitted; and I could not but think that some of them felt it. Though many listened, not one seemed disposed to cavil, and all agreed that the adoption of this religion by the heathen would be a great gain. I became interested in them, for they were interested; and they encouraged the Pullers in their movement.

The next day he went to Perunarlee, which he speaks of as an important place, where there is promise of good. The congregation

had been somewhat increased, and in the evening he held a meeting to examine candidates for admission to the church, at some future time.

### Paraliche.

Saturday, the 10th, passing through two other villages, in which our congregations have increased of late, some in each case having come into them from higher castes than had before joined, I came to Paraliche to spend the Sabbath. A church was planted in this place about the close of 1856. Seldom do I visit there without feeling refreshed. The people always manifest a pleasing degree of sincerity and simplicity.

I preached in the morning from Acts ii. 21, and baptized two children. Had designed to receive to the church several candidates from the congregation in Nuttardoo, one of the places I passed yesterday; but the absence of some of them from home led us to defer this, and the church voted to send some of its members to Nuttardoo, when I should be ready, and so receive the candidates to its fellowship in their own village. I found in Paraliche, also, some new members in the congregation, and among them the father of the present monitor-boy in the school. The boy is a consistent member of the church, and from the first has been in the congregation. The father seemed to be glad that he is now on the same side with his son.

### West Careacoolum—A New Field.

July 13, started for Arpucottay, ten miles north-west, by the way of West Careacoolum. In this latter place the church was organized in 1855, and Mr. Zilva was ordained over it in the early part of the next year. He does well, and reports additions to some of the congregations under his watch. His church has been increased this year, by members from a congregation six miles distant, where a separate organization will be needed when the Christians there become a little stronger. Some of those in C., scattered by the famine, had returned,

but death had been quite busy among them, and one very important church member had fallen.

The next day, at evening, I went to a new congregation about six miles further on, towards the south-west. This is a region into which I had never before penetrated, and it is out of the way of any missionary's travels. It did not appear that even native helpers had been there, but the people had heard reports of this way, were glad to see me, and thankfully received tracts and portions of Scripture. I was pleased with the congregation to which I came, though it was in many respects new. They were proceeding to build their houses on a new plat of ground, and had reserved a good site for a church, a thing somewhat new. The congregation embraced carpenters and blacksmiths in the village, a thing also somewhat new; yet they were about as destitute of instruction in Christianity, as new born babes. The idea of the unity of God, and that he is a refuge to those that seek him, seemed to be the main considerations that had induced them to make this movement. At our meeting in the evening, I took pleasure in sowing, on this new soil, the doctrine of salvation from sin through the blood of Christ.

I trust that this congregation will prosper; but all seed which springs up does not bring fruit to perfection. The accountant of the village is a Brahmin, of wealth and influence, but he called on me with his token of friendship. Our people said he was friendly, and had encouraged them in their movement. I learned then, that a Brahmin who had called on me a week before, and favorably impressed my mind, was his brother. The people of the place all appeared respectful, and listened with approval to what I said. Two catechists accompanied me to this place and were encouraged by what they saw.

Half way home, as I stopped for breakfast, a head-man of the village came for conversation, and said that the Brahmin

in the village where I spent the night had joined us from merely selfish ends, and not from a regard to the truth. I told him that his remarks were the first intimation I had received, that that Brahmin either had joined with us or thought of doing so. The incident shows, that even in the higher ranks conversions to Christianity begin to be looked for.

#### *Poorasaloor—Additions to the Church.*

On Saturday, the 17th, I went to Poorasaloor, twelve miles east from Mandahasalie. Here, on the Sabbath, I administered the Lord's supper, and received three persons to the church on profession. This church was formed soon after the one above named, in 1855. A division that arose the next year caused some weakness and loss, but the church is recovering from that, and its prospects again appeared bright. It has some very worthy members, and the roots of the gospel have struck deep. The congregation grows, though slowly, and the influence from this place, in villages around, is marked and good. From them there has "sounded out the word of the Lord;" and light, by their means has increased. The division among them was caused by outside pressure, but not without fault among themselves.

Monday morning I went thence, three miles north, to Nerdoongcooloom. Here are ten families of Pullers, the kindred of those in Poorasaloor, and they had for two months been asking for instruction. The subject has been before them for a much longer time, while they have wavered; but now they appear to be all of one mind and decided. The prospect is that the work will not be confined to those few. There are others, in the place and around, who hear the word with approval, and say, "We too will soon come and be with you." Not being well, I proposed to leave in the afternoon, but as they urged it, I consented to remain till the next morning. It was pleasant to preach here the gospel of Christ, during the day and evening, unfolding it

to willing hearers as they were able to bear it, and without opposition from any one.

#### *Movement at Arpucottay.*

On the 21st, pastor Zilva called, with manifest interest in his countenance. "The Lord," said he, "is at work among the people. We do not meet with opposition now as we did formerly, but many hear with pleasure. There is a special movement in Arpucottay and in Kuloornee, and those concerned in it in Arpucottay have requested that you will come there to-morrow."

On the 22nd, I went to Arpucottay, (mentioned also under date of July 13,) and found that the movement spoken of is mainly among the weavers of the place. In former years the town was connected with Tirumungalum station, and they several times alluded to visits from Mr. Herrick. There is a large body of weavers there, and their business is conducted with much system. On a caste question, as I had previously learned, they were not long since split into two parties, one of which was turned out of caste; and it is chiefly those of that party who now come to us, but the movement is not confined to them. Many on both sides came to converse and to hear, while we were there, (pastor Zilva having accompanied me,) but not once did either I or they allude to that division; and not a person, old or young, attempted to oppose, while expressions of approbation were frequent. Many of their boys, who were at work near by, came for tracts during the twenty-four hours we remained there. To all who could read I gave a tract, and to some a portion of Scripture. They listened, whenever they could command time, with attention, and without an exception, with respect and propriety of behavior. It was manifest that their sympathies were on our side, so far as they had an opinion. They work at their trade together, like boys in a factory, and they have to work hard. We en-

deavored to preach the gospel freely, and before we left, nineteen men, for themselves and their families, were among the newly enrolled, as committed to this way. A number of persons from two other castes also called, as persons interested, all of whom expressed approbation of our doctrines, if they gave an opinion at all; and, with God's blessing, we may hope for good among those castes also. What the end of this may be, he only knows; but there certainly appeared to be a readiness of mind to receive the word, such as I had not before seen so extensively exhibited in my field. Making arrangements for a catechist to remain there, one who is interested in the movement, I returned on the 23d.

#### *Good Reports.*

On the 26th, having spent Saturday and the Sabbath at home, I went to Paraliche to attend the meeting of our ecclesiastical body. The reports, from all quarters, seemed to produce a subdued state of feeling; or rather, the members came together in such a state of mind, from their different fields of observation. Nearly every one had something of interest to tell, and the impression generally seemed to be, that God is in our midst.

In Paraliche itself a new movement was going on, not yet fully developed indeed, but manifestly important. About a dozen influential Naicks had declared themselves on our side, and attended the meeting the Sabbath before. Others also, in their own and other castes, sympathize with them, though I am not now prepared to say to how great an extent. In conversation I learned that they had studied into the matter for some time, and that the movement is not a fitful one on their part. Some of them seem to have got a little hold of true evangelical doctrine. Upon alluding to the death of Christ for us, one of them spoke as if that was what particularly moved his mind. Most of them can read well.

They will doubtless meet with opposition, but as I visited their part of the village, it was manifest that the sympathies of the people were with them rather than against them; and while the truth was freely declared, not one ventured openly to oppose, but numbers assented and encouraged its introduction among them. Paraliche is the chief village in the region, and these are among the chief inhabitants.

On my way home, on the 28th, I passed through R., (mentioned under date of the 7th,) and learned that three Naicks, in a neighboring village, had joined that congregation. The evening before, also, I saw three leading men from that same neighboring village, who told me that three of their inhabitants had joined with us, in R. They said they were glad of it, that they approved of this religion, and that, probably, all in their little village would soon be with us. They called on me, apparently, merely out of a friendly feeling, but were glad to be drawn into conversation on religion; and when they were gone, our people, who were present, spoke of their uniform friendship and now apparent sincerity. The land in their village is owned by the Brahmin spoken of under date of the 14th, and they were pleased to hear that he too was friendly.

Respecting all these things of which I have written, and other things known to me, I would say, that I know not how to account for them except on the ground of a divine agency. There is a divine Spirit, whose work it is to convince the world of sin, of righteousness, and of judgment; and why should it be thought a thing incredible, that here, God should raise the dead in sin to life in Christ.

#### MADURA.

LETTER FROM MR. RENDALL, SEPTEMBER 16, 1858.

#### *Annual Meeting—Prospects of the Mission.*

THIS letter refers to the annual meeting of the Madura mission in September last, simul-

taneous with the meeting of the Board at Detroit, and presents some general statements, of much interest, respecting the condition and prospects of the missionary work in that field. Mr. Rendall writes:

We closed our meeting on Monday afternoon, and the brethren returned to their homes that night, and on the succeeding day. Our meetings on Thursday were deeply interesting. In the morning, we listened to reports from all the stations. It was very encouraging to notice the deep interest taken in the work by our native brethren. One of the teachers of the seminary spoke of the different classes now studying in that institution, and dwelt somewhat upon the present class of catechists. He spoke of the deep interest taken by most of the students in their studies; and stated, what I was very glad to hear, that the great decrease of the study of English in the seminary, had only stirred up the young men to a greater degree of earnestness in the study of those branches which will be useful to them as catechists or pastors.

In the reports from the stations, two things were brought to view very prominently, viz.: 1. That a large number of persons had united with the congregations thus far this year; and, 2. That the feeling among the heathen, that their religion is false and the Christian religion true, was becoming more and more prevalent. You may have been informed of the very severe famine, which has extended all over the district, and has caused much distress among the poorer classes. This still continues to a great extent, but it has not interfered with our work so much as we feared it would. I had thought that there could be no gain this year, but that there would be a scattering abroad which would be felt for years afterward. Some have been compelled to leave for the coffee plantations of Ceylon, but not so many as we anticipated, and the Lord in great mercy has added many to our

congregations; so that there will probably be a greater increase this year than there has been for several years past. The feeling, also, that the Hindoo religion is false, and that Christianity is true, is becoming so prevalent that I think something important must result from it. We all feel that God is on our side. The missionaries feel it, the catechists feel it, the converts feel it, and now many among the heathen are beginning to feel it. Is not this a sign that the Lord is about to do a great work among us? In the afternoon of Thursday, we listened to a sermon from Mr. Burnell, and the Lord's supper was administered by Messrs. Capron and Herrick. It was good to consecrate ourselves anew to the Lord. I trust he was with his people in the great congregation in America.

#### *State of the Board's Treasury.*

We have been watching the state of the treasury of the Board with some anxiety; but this is also in the hands of God, and I fully believe it will be replenished in due season. Surely, as new facilities and advantages for the successful preaching of the gospel throughout all India are presenting themselves, and as the vast empire of China is being laid open to us, the church must not falter in her Master's work. She has a great commission, and precious promises to encourage her, as she toils to fulfill it. May we not hope, as the gentle rain from heaven has descended and watered nearly all our churches in America, and the cry of new-born souls has been daily ascending to heaven for these many months past, that God is, in this way, graciously preparing his church to engage in a closer contest with the power of darkness, and to win greater laurels for her Master? God grant that we may hear of an earnest response to calls, from those who have lately enlisted in the Master's service.

#### *Native Evangelical Society.*

Friday and Saturday were spent in the examination of our helpers, and I will only add, that our catechists and teachers as a class, give signs of improvement. On Saturday afternoon the Native Evangelical Society held their annual meeting, and most of the missionaries were present. From the report of Mr. Barnes, the Secretary, it seemed that there had been a failure in securing faithful catechists, and on this account the funds had increased while the expenditure had decreased. The Society was thus fast losing the confidence of its supporters. To remedy this evil, the Secretary proposed to change the plan of operations, so as hereafter to engage in the support of pastors. After considerable discussion, the Society with great unanimity came to the conclusion to enter upon this good work, and I hope that now, a useful and prosperous career is open to its supporters. On entering upon this work, the Society voted to give one hundred rupees to the American Board, from their funds on hand, to assist in paying the debt. I have now a strong hope that this Society will do much good in our district. Every rupee it raises will go towards relieving the treasury of the Board, while it will have a direct tendency to encourage our people in the support of their own institutions. The executive officers met on the following Monday, and passed some very good resolutions; among which was one requiring each church applying for assistance to contribute something, according to ability, for the support of its own pastor. Each church also will be required to take up an annual contribution for the Society.

#### *Micronesia Mission.*

*APIA.*

LETTER FROM MR. BINGHAM, MARCH 5, 1858.

It will be remembered that Mr. and Mrs. Bingham commenced their lonely residence



on the island of Apia in November, 1857. On Monday morning, March 1, they descried the first vessel which had touched at the island since the *Morning Star* left them, December 2. It proved to be the "Pfeil," Capt. Danielsberg, a trading schooner belonging to E. Hoffschlaeger & Stapenhorst, a German house at Honolulu. Mr. Bingham says: "Capt. D. brought us our mail and a few supplies; and we learn that the owners of the Pfeil offered to take twenty tons of freight to the missionaries in Micronesia, without charge." He speaks warmly of the kindness shown to himself and his wife, by Capt. Danielsberg, during his stay of several days, in their lagoon. This letter was forwarded by his vessel, which was to sail from Apia for Ebon, Strong's Island, Ascension Island, Guam and the Arctic Ocean, before returning to Honolulu. The Hawaiian helper at Apia, Konoa, is spoken of as a most valuable associate, and his wife as "a fit companion for so faithful a missionary."

#### *Invasion of Apia.*

But most of Mr. Bingham's letter is occupied with an account of an invasion of the island by a band of savage warriors from Tarawa, an island a few miles south of Apia, and the serious battle which followed. For a few hours, as will be seen, the circumstances of the mission family were most trying; but the Lord had mercy upon them and upon the people, and the invaders were repulsed.

On the morning of February 19, while I was sitting alone at the breakfast table, Mrs. Bingham being on a bed of temporary illness, I noticed some excitement among a few natives who were fishing on the shore, between our house and the lagoon, a few rods from us. Suddenly they left their employment and hastened toward Koinaua, the capital of this island, and distant about one third of a mile. A few moments after, a canoe passed along the shore toward the capital, displaying a flag, a very unusual occurrence here. Immediately men, women and children were seen hastening toward the same point. For two weeks, rumors had been current that the Tarawans were about to make an attack upon our island. I accordingly scanned the horizon with my glass, in the direction of Tarawa, which is rarely seen from our door, being not far from

fifteen miles distant. Four or five canoes were discovered, standing towards our island. There was no longer reason to wonder at the excitement of the natives. An enemy was perhaps coming. Very soon Te-Kaiea, the son of the old king Tintemauwa, presented himself at our gate wishing for the spy-glass. He looked a moment, and then, with great excitement, hurried back to Koinaua.

#### *Alarm.*

A few minutes later I counted over thirty canoes. There was no longer a shadow of doubt; a navy of savages was bearing down upon our devoted island. There was no "*Morning Star*" for us to take refuge in; there were no mountains or caves, to flee to; there was no neighboring island to which we could escape. At my request Kanoa and his family united with us in asking our blessed Master to care for us, a few humble, unarmed, defenceless missionaries of the cross; and to care for our people, to whom we had come to tell of a Savior's dying love. Before we had finished our prayer, the army which had hastily assembled at Koinaua passed our gate in single file, armed with long spears, guns, pistols, clubs, hatchets, knives, swords, &c., and gathered on and near the shore, close by. When we rose from our knees we turned our eyes seaward. The savage fleet now numbered one hundred canoes, many of them of great size, from forty to fifty feet in length, and crowded with men. A part had already entered the waters of our peaceful lagoon, after having rapidly crossed the rough channel between the two islands.

The prospect now was that the battle ground would be directly around the missionary premises, and that, even if the enemy should be repulsed, the house "might be riddled with bullets;" and should the enemy triumph, the missionaries and their people might be alike unable to secure quarter. Again and often, in earnest prayer, they looked for divine protection.

*Landing Place Changed—Suspense.*

Suddenly the leading boats of the fleet were observed to slacken sail, and rest upon the waters; waiting, it was supposed, for others to come up. But Mr. Bingham writes:

Very unexpectedly to us they tacked, braced up, and moved off, for a point or rather bend of the island, distant six miles to the south-east. Our people immediately began to follow them along the beach. We watched them with the glass till they passed a point two miles distant, which afterwards concealed them from view. This manœuvre of the enemy was of course a great temporary relief to the suspense of the little missionary company.

About eighty women and children remained near our premises. Kanoa and myself walked to Koinaua, to look at the condition of things there. Here we found nearly two hundred old men, women and children, clustered in different houses, awaiting the issue. It was not far from noon when we returned to our houses, where we deemed it best to remain. Hour after hour passed, but no tidings came. Those were hours of suspense with us, and with poor wives and mothers, with aged men and children. At half-past four, P. M., a single sail was discovered. The glass showed that it was standing for the entrance of the lagoon, toward Tarawa. We would gladly have believed it to be the first of a flying enemy. Soon another followed, and another, and another. Our hearts began to beat more freely; it must be that the enemy was routed.

*Enemy Repulsed.*

Soon quite a number of canoes passed the mission premises and landed at Koinaua. "Kanoa hastened thither to learn the issue, and returned before sunset, bringing word that the Tarawans had been defeated and many of them killed." Many canoes had been captured and some had escaped. Comparatively few of the Apians were killed, but the king was among the slain.

To-Kaiea (the king's son and heir apparent) was reported as alive, and it

was said he would pass soon. At eight o'clock, P. M., our hearts were made glad by the sound of his well known friendly voice, calling my name at our gate. I responded at once, and ushered him into the house, completely drenched with blood, which was flowing from a frightful wound in his left cheek. The cheek had been pierced and lacerated with a spear, and had swollen to an enormous size; but notwithstanding the wound, and the great loss of blood, he had walked from the battle ground, distant six miles, in preference to sailing in a canoe.

And after his wound was dressed, and his bloody shirt exchanged for a clean one, he walked on.

*Visit to the Battle Ground.*

The next morning Kanoa and myself visited the battle ground, or so much of it as was not then covered with water,—much of the fighting having taken place on the flat beach, during the low tide at noon. We counted a number of dead bodies washing about in the water, but more on the shore, where the white sands were in many places stained with blood. The heads of many had been severed from their bodies, and removed as trophies. The dead, as a general thing, had been literally butchered, so fearfully were they gashed. Coats of mail, made of cocoanut cord, spears and clubs, lay scattered about. We counted forty-four corpses, including three or four which had just been buried; and of the forty-four we know six to have been Tarawan women. Only sixteen of our own people were killed during the battle, which lasted all the afternoon. One man has since died.

The natives report, and probably with truth, that very many bodies were carried off by the tide. We can hardly estimate the whole loss of life at less than one hundred. Over fifty canoes were captured. Many men, women and children, who swam to distant parts of our island, were afterwards taken and brought cap-

tive to Koinaua. On Tarawa there were two parties, or clans. The king of the party which made war upon this island was killed during the fight, it is said by Te-Kaliea himself. His headless but otherwise noble form, we saw in one of the houses near the battle ground.

#### *Visits of Tarawans to the Missionary.*

The other Tarawan party have visited this island in great numbers since the battle, to congratulate Te-Kaliea (who is now our king) and to pay tributes of respect to the fetid body of the old king. Many of them Te-Kaliea has brought to our house, that they might see the great sight—a small American-built house, 24 feet by 16, consisting of tongued and grooved perpendicular boards, planed on the outside and rough within. A small compass, the needle of which Te-Kaliea can turn at pleasure by means of a magnetized knife-blade, is a never-ending source of wonder; as is also the alarm of our clock. Daguerreotypes are also objects of great interest, especially the daguerreotype of the old "*missionary to Oahu*." Two days ago, Te-Kaliea brought the king of Tarawa to see "the sights." He is a noble man in appearance, with a very pleasant face, and says he would be willing to receive missionaries in Tarawa. While he and his party were sitting on the floor, I drew out Mrs. Bingham from her bed-room, in an arm-chair, to see him. The white woman seemed to prove the greatest curiosity of all.

#### *Circumstances of the Mission Family and Work.*

Having given the foregoing account of events which must have been of no small moment to the little Apian community, Mr. Bingham turns to his missionary work, and the circumstances in which he finds himself in his isolated field. He writes:

Who will come to our help? *We are happy in our work*, and although somewhat alone, being ourselves the only white people on the island, we are not

lonely. We are longing for the day when we may intelligently tell the story of Christ's dying love to the naked heathen who surround us, and are busily employed in reducing the language of this people to writing. We have secured on our papers, over five hundred words, with their meaning, besides numerals. Had we access to an interpreter, we trust our progress would be much more rapid, but as it is, the work is slow and laborious. In accordance with the vote of the Micronesia mission, we employ "*Lepsius's Standard Alphabet*." Several young lads have learned most of their letters, two or three spell words of one syllable with ease, but of these we have succeeded in obtaining as yet only forty.

#### *Provisions.*

We are in comfortable health, and trust that our supply of provisions will last us till the return of the Morning Star, in July. Much of our flour has been spoiled by the dampness, heat, and innumerable bugs of our climate. (Flour for Micronesia should always be put up in tight tins.) We are endeavoring to accustom ourselves to the te papai, (Arum esculentum, the only vegetable on the island.) After hours of boiling, it can be mashed with no ordinary force; we do not make the attempt, except with our teeth. It bears no comparison with the Hawaiian Kalo. The only fruits of the land are coconuts and pandanus nuts, (perhaps a little of the jack fruit) the natives subsisting principally upon the pandanus nut. We have not yet felt ourselves compelled to make this a staple article of diet. At times fish can be obtained in abundance, and then days or even weeks may pass when we can secure but little from the natives. The te papai loses its goodness in three days after being removed from the patch; hence we have been obliged to buy very frequently and in very small quantities, which often consumes much time, there being no market, and the te papai not being very abundant.

*The Island almost without Vegetables and Fruits.*

We have made a fair experiment with bananas, sweet potatoes, onions and squashes, or pumpkins, but in vain. Our soil will produce nothing of the kind. The plants live but do not grow. No fowls or hogs are to be had, with the exception of what we brought in the *Morning Star*. Captain Randall presented us with a large sow, but as we are obliged to confine her to prevent depredations on the te papai she does not thrive; cocoanut being poor fare, while the prepared pandanus nut, the principal food of the natives, she rejects with apparent disgust. The breadfruit proper is not to be found upon the island. A small specimen of the "jack-fruit," belonging to the same genus with the breadfruit, but not to be compared with it in quality, grows near us. I have not yet been able to find another tree, nor any thing in the shape of the fruit. Our friends at Honolulu have sent us various seeds by the Pfeil, and speak of sending more. We are very thankful for this, but are obliged to say that we fear their kindness will be of no avail. Scarce any thing but cocoanuts, pandanus nuts and te papai will grow on Apia. Had we the breadfruit, yams, sweet potatoes, taro and bananas of Strong's and Ascension Islands, or the breadfruit and bananas of Wellington and other islands,

we should feel better able to diminish the amount of foreign supplies which we order, and thus spare the funds of the Lord's treasury. Rice, flour, and salt beef must be our main dependence, and if we never lack these, we shall need give little thought to what we shall eat or drink.

*The People.*

But even were we without these, we trust we should be happy and contented in our work. Naked men, boys and girls, and more than half naked women, surround us on every side. They are groping in darkness. War desolates their shores, and they are hurried into eternity with no knowledge of a final judgment, of heaven or of hell. Oh how we long to lead them to Jesus. Pray for us, dear brethren, that our labors may be blessed to the conversion of these poor souls. The people are friendly; especially so is the present king, Te-Kaikea, and so was his father; nevertheless, we are obliged to keep a sharp look out when many natives are about us, as there are often some who will pilfer when a good opportunity is presented. The natives have shown themselves willing to assist in house building, for a compensation. They are an able bodied race, and quite free from the scaly skins of many of the inhabitants of Strong's and Ascension Islands.

*Miscellanies.*

*Foreign.*

FAREWELL ADDRESS OF THE MISSIONARIES AT CONSTANTINOPLE TO LORD STRATFORD DE REDCLIFFE.

THIS address, and the reply of Lord Redcliffe, are documents of much interest. For many years, during which his Lordship has represented the English government at Constantinople, he has been doing much by his influence, not only, more or less directly, for the protection of missionaries and their helpers, but to promote, in general, the cause of

civil and religious liberty, and to secure, ultimately, for all the people of Turkey, the rights and privileges promised by the late Hatti-sherif. As he was now about to return to England, leaving his position as British Ambassador to another, the missionaries at the Turkish capital felt it to be fitting that they should wait upon him, with an expression of their thanks for his many kind and considerate attentions to them and their interests, and of their high appreciation of his character, and his services to the cause, not of Christian truth only, but of liberty and right. The missionaries were introduced by the vet-

eran Dr. Goodell, who read the address in their behalf, as follows :

To the Right Honorable Viscount Lord Stratford de Redcliffe, Peer of England, Ambassador Extraordinary of Her Britannic Majesty to the Sublime Porte, &c. &c.

*My Lord,*

The American Missionaries engaged in their Christian labors at this Capital feel it to be a duty and a privilege to address a few words to your Lordship before your return to England.

The welfare of the Turkish Empire has been for many years the worthy object of your Lordship's persevering endeavors. If the result has not, as yet, answered the just expectations so extensively cherished, it is notwithstanding undeniable, that great and valuable changes have rewarded your efforts; and it is devoutly to be hoped, that the wisely directed influence of England may still continue to afford that friendly assistance of which this empire stands in obvious need. But the problem of Turkey seems to be too great for one human life to solve; and if, therefore, this should prove to be a parting word to your Lordship, we cannot but express the hope, that the inestimable benefit of your counsels and your influence may still be secured to the cause of humanity in this empire, wherever your Lordship's personal residence may be.

We feel that the present point of time is peculiarly appropriate for a review of what divine Providence has been pleased to effect through your Lordship's instrumentality, on behalf of truth and justice, in this land. The wisdom of that policy which you have ever recommended to the Sultan and his government, and by which you have secured their lasting personal confidence, needs no testimony from us. We may safely leave it to other minds and pens to do it justice. With grateful feelings we turn to what is more directly connected with our own work, the propagation of pure Christianity in this benighted country. And we love to consider your Lordship's influence, as one of the important providential means, by which God has been pleased to carry on his work, aside from direct missionary instrumentalities. The suppression of the Janissary militia, in 1826; the abolition, by firman, of torture as a means of extorting confession, at a subsequent period; the Sultan's promise made to your Lordship personally in 1844, that proselytes to Islamism should be allowed to return to their former religions without forfeiture of life; the permission which was given, two years later, by the Porte, to erect the first Protestant church at Jerusalem; the recognition, also by firman, of Protestantism as one of the established religions of the country, and entitled to all their privileges; the introduction of sounder principles of procedure in courts of justice; the prohibition of the African slave trade, as previously allowed to Mohammedan subjects; the happy results of the late war, relative to religious freedom, completed by the late Imperial charter proclaiming unrestricted liberty of conscience; and a variety of improvements accompanying these prominent stages of progress, are all so many providential interpositions in favor of truth and right.

But with all these measures of reform your Lordship has been connected, directly or in-

directly; either as their originator or as their efficient promoter. Indeed we can only say, that your influence has been strongly felt in connection with every improvement, while it has ever been tempered by a wise moderation and a constant appreciation of the magnitude of the evils to be overcome. But especially has this influence been invaluable, as all the Protestant world knows and acknowledges, in the defence of those who loved and sought Bible truth, and whose right to follow that divine guide your Lordship has perseveringly and effectually maintained. Their recognition as a Christian denomination in Turkey, has raised for your name a monument, more enduring than those of granite and of marble. In the maintenance of this most precious right of humanity, we believe you have been guided wisely by Him whose cause you have thus served. For while your Lordship's efforts were always crowned with sufficient success to encourage the oppressed for conscience's sake in looking forward with hope, no inducement was ever offered to those who, under the pretext of religious motives, might have sought to secure temporal advantages, or to rid themselves of their allegiance to their sovereign. The great object in view was nobly accomplished, and the great danger attending it was successfully avoided. Whatever conflicts may still await those in this country, who may choose the Word of God for their sole religious guide, we cannot hesitate in designating your Lordship's mission to Turkey as one of the providential instrumentalities, appointed to introduce and to establish light and truth, judgment and justice, in this great empire. And the future of this empire cannot but affect, in widening circles of influence, the state of European and even of American society, in time to come; the more so as the different families of the human race are now being united more closely, and their interests identified, by means as quick as thought.

It can hardly be doubted, that the everlasting gospel of Jesus Christ, to which England and America pre-eminently owe their greatness, will have a mighty influence in the solution of the complicated problem of this country. England and America have joined hands in offering this blessing to Turkey; and to your Lordship Providence has thus far committed the honorable office, of guaranteeing to its professors the peaceful enjoyment of their civil rights.

When your lordship shall leave this country, our grateful remembrance will follow you, and your highly respected partner, Lady Stratford de Redcliffe. We shall remember, with lively interest, that Lady Stratford's sympathy with our missionary work first procured for us her acquaintance. Lady Stratford leaves to Constantinople the legacy of an invaluable young ladies' institution, by which English female education, of a higher order, was first introduced into this empire. The sufferers of the Scutari and Kulelee hospitals, during the war, will remember her kind visits, and her truly touching and praiseworthy efforts for their good—efforts which are the more deserving of publicity the less they sought it. Those natives who were persecuted for conscience' sake, had always her most tender sympathies. All who were favored with her acquaintance, can bear witness to her rare qualifications for the distinguished position she occupied. The poor,



neglected children of the outcast Israelites of Kertch, well remember Miss Canning's benign smiles, and her personal efforts to teach them and to train them for true happiness; and every member of your respected family will leave a void after your lordship's departure from this city.

The American missionaries have felt it their grateful duty, thus to give utterance, once more, to the high appreciation they will ever cherish of what your Lordship has done for the cause of humanity and truth in this land. If circumstances should call for it, they would be happy to bear this testimony publicly, in the hearing of all England, and especially in the presence of the great and good Sovereign you have so long and so worthily represented at the Sublime Porte. May the choicest blessings of heaven rest upon the Queen of England and her whole house; upon the millions of her empire; upon your Lordship and your whole respected family, your future days, and your latter end. May that end be peace, and your eternity, eternal rest.

We remain, with distinguished respect and abiding gratitude, your Lordship's most obedient and humble servants.

(Signed by all the Missionaries at Constantinople.)

Constantinople, Oct. 12, 1858.

#### HIS LORDSHIP'S REPLY.

To this address of the missionaries, Lord Redcliffe returned the following reply.

*Reverend Sirs and Gentlemen:*

Among the testimonies of approving kindness which I have recently received, from those with whom my functions in this country long brought me into frequent and intimate relations, there is none more gratifying than the address which you did me the honor of placing in my hands a few hours ago. The cordial expressions by which you have identified my course of conduct with the progress of your labors in a great and good cause, may well awaken some feelings of satisfaction, and even of pride, in my heart. At the same time, I fervently join with you, in tracing our mutual endeavors to that surer and higher Source, whence all wise councils and all corresponding results originally proceed. But while I accept with pleasure your kind recognition of my services here, it is only just that I should bear witness to your constancy in seeking to afford to all classes of the population in this vast empire, means and opportunities of approaching more nearly the pure fountains of our common faith. I have noted with deep interest, the discretion which, almost without an exception, has invariably tempered your zeal; the happy consequences which, in many important respects, have attended your exertions; and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement, in a most difficult, and at times most hazardous field of duty. I would not, on my side, conceal that, while acting as an instrument for good under the authority of a truly religious Sovereign, and the guidance of an ever merciful Providence, I have merged all partial considerations, suggested by difference

of country or of church discipline, in the paramount object of furthering the general progress of Protestantism, and promoting its ultimate success. Whatever be the degree of personal merit attaching to this policy, I owe it principally to the conviction, that I should thereby show, more fitly, a due sense of the Sultan's judicious liberality towards that which forms our common ground of exertion, and in some degree contribute to the preservation and increase of kindly feelings between our respective nations, for their mutual aid and lasting advantage.

In closing my long official connection with Turkey, I naturally bear in mind those advances towards a better state of things, with which my name is so flatteringly connected in your address. I look back to the efforts which accompanied them with a livelier feeling of gratitude, because I consider them as no less salutary for this empire, and essential to its very existence, than beneficial to humanity, and consonant with the true interests of Europe. I regret, as you appear to do, that a scheme of improvement so deeply needed, and generally approved, has been hitherto so imperfectly carried out. But the sentiment, however well founded, is not unattended with consolation. In all ages, in all countries, the practical application of sound principles, in the various departments of social order, has been gradual, and, at best, subject to occasional interruptions. Yet experience teaches that its progress, as a whole, is not the less certain on that account; and I need not remind you that to Him who sustains and directs that progress, even "a thousand years are but as a watch in the night." Here, as in other parts of the civilized world, the great moral powers of truth and necessity are in active operation. Whatever has been already done—and it is not little—whether practically or on paper, whether from within or from without, is the natural effect, under Providence, of convictions engendered by them, and may be reasonably viewed as the forerunner of what remains to be done—which also is not little—for the completion of so gigantic an enterprise.

I cannot take leave of you, gentlemen, without my warmest thanks for the cordial terms with which, in addressing me, you have distinguished my family, and above all, the nearest object of my affections.

In common with me, they entertain a grateful sense of your kind partiality to them, and also of your meritorious exertions in the Ottoman Empire. Lady Stratford, in particular, desires that I should convey to you the expression of these sentiments. You have justly appreciated her character, in ascribing to anything but love of display those acts of goodness and useful sympathy on her part, which come so appropriately into notice on the present occasion.

Be assured, that wherever we may be in future, our best wishes will remain with you, collectively and individually.

The destinies of this empire, as you well know, are so closely interwoven with the interests of Europe, and, indeed, of mankind at large, that no one whose duties, like mine, have been mixed up with them for many years, can, even at a distance, cease to watch their development with anxious and friendly attention. But you need not be told, that no degree of vigilance or sympathy on the part

of an individual, can avail to secure success or to avoid danger, without the concurrent exertions of those whose welfare and honor are more immediately concerned.

If any thing external to your address could enhance the pleasure I have derived from its contents, it would be that I received it, in your presence and no doubt by your appointment, from the hands of a long esteemed and much respected friend.

I beg you will continue to believe me your faithful and obliged servant,

(Signed) STRATFORD DE REDCLIFFE.

Constantinople, Oct. 12, 1858.

### Domestic.

#### BIBLIOGRAPHICAL NOTICES.

*Memoir of Rev. DAVID TAPPAN STODDARD, Missionary to the Nestorians. By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church. New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. London: Trubner & Co.*

We have in this volume four hundred and twenty duodecimo pages, filled in great measure with extracts from the letters of the devoted and beloved subject of the Memoir, who is thus left to furnish the record of his own Christian and missionary life. Mr. Stoddard was known but to be loved. Few are more lovely in their natural character; very few rendered more so by the sanctifying and ennobling work of the Holy Spirit. To his missionary work he was wholly devoted; it "swallowed him up, so that he thought of nothing else;" and though his life was brief, his memory, both abroad and in his native land, among the many who knew him, is indeed blessed. His influence has been, and will still be, widely felt for good.

Dr. Thompson says: "When I was requested to prepare a Memoir of my early friend and classmate, judgment demurred at the labor which the heart accepted. . . . The materials for such a memoir proved to be abundant, but all of one description. Mr. Stoddard kept no diary or record of his religious life or his personal labors; but his correspondence was so extensive and full that it furnishes a transcript of both. Extracts from nearly two hundred letters appear in this volume; and at least an equal number have been withheld for want of room, or because their contents were expressed or implied in others, or on account of personal references. Every one of these letters, published and unpublished, making in all, some two thousand closely written pages, has been read and sifted for the preparation of the Memoir; and I can testify that there is not

in them all one single expression of regret, of discontent, or even of wavering, in view of the labors and trials of the missionary life. The unbroken joyousness of these letters with regard to the service of Christ in a foreign land—familiar letters, for the most part addressed to intimate friends—crowns the appeal of his active and blessed life for a full consecration to the work of recovering this lost world to the Redeemer. May that appeal incite many young men who have recently confessed Christ as their Savior, to go forth to proclaim his salvation to the benighted and the perishing.

"When I read in one of Mr. Stoddard's letters, these lines:—'I am no friend to biographies or even sketches, multiplied so injudiciously as they are, and I will say to you here, please never allow one to be prepared of your missionary brother's;'—it seemed almost like invading the secrecy of death, to unfold his life upon the printed page. But Mr. Stoddard, when living, could not fitly judge of what the very cause for which he lived, might require of him after his decease. If this memoir shall kindle in other minds that flame of missionary zeal which burned so purely and so brightly in his own, then doubtless he will rejoice in heaven, that though he rests from his labors, *his works do follow him.*"

*The Mission Cemetery, and the Fallen Missionaries of Fuh-chau, China. With an Introductory Notice of Fuh-chau and its Missions. Edited by Rev. J. W. Wiley, M. D., late Missionary Physician at Fuh-chau. New York: Carlton & Porter, and Charles Scribner. Boston: Phillips, Sampson & Co.*

This is a duodecimo volume of three hundred and seventy-four pages, containing, first, a brief but valuable notice of Fuh-chau, and of the missions of different societies which have been established in that city; and then biographical notices of eight deceased missionary laborers who have been connected with those missions. Five of these, Rev. J. D. Collins, Mrs. White, Mrs. Wiley, Mrs. Wentworth, and Mrs. Colder, were connected with the Methodist Episcopal Board, (with which Board the editor of the work was also connected,) and three, Rev. Wm. L. Richards, Rev. Seneca Cummings, and Mrs. Doolittle, with the A. B. C. F. M. These notices are by different writers, and if read, will interest not only a wide circle of relatives and friends but all who love to contemplate the character and works of faithful laborers in the cause of missions. The editor says, in his Preface: "The following collec-

tion of missionary memorials, now presented to the Christian public, has been prepared at the suggestion of many friends, not only of those who personally knew and loved the precious men and women whose lives are here portrayed, but also of those who love the cause in which they fell, and who believe that the interests of vital godliness and of the cause of missions would be promoted by its publication. \* \* \* The lives of these sons and daughters of the missionary enterprise belong of right to the work of missions; and whatever of instruction, inspiration, and encouragement can be gathered from their example, may and ought to be used to advance the interests of this great work.

"Here we have grouped together brief memorials of eight noble missionaries, 'who counted not their lives dear unto them,' if they might have a part in the great work of evangelizing China. Providence guided them from widely separated parts of our own country to meet in one common field, the city of Fuh-chau. They were all pioneers in this new field. They all knew and loved each other. They were connected with different Christian denominations, and under the direction of different missionary boards; yet they all breathed the same Christian spirit, and forgot, in their common work, all differences, and harmonized in the same devotion, the same entire self-renunciation, the same confident hope and trust in Christ. To them there was but one *Calvary*, one *redemption*, one *work*. Their lives were short, yet long

enough to exhibit bright examples of the power of Divine grace, and to prove to us the depth, and strength, and maturity of their Christian character and experience. They finished their course with joy, none regretting their consecration to the work of missions, and each leaving some inspiring sentiment to encourage the Church, and to urge others to enter into their labors.

"It was not their privilege to rest together in the quiet sleep of death. Four of them lie in the Mission Cemetery; three sleep in their native land, whither they had returned in broken health; one is buried in the great ocean cemetery, which keeps so many precious ones till the sea shall be required 'to give up the dead that are in it.' Doubtless they have all joined again in a blessed company in the Father's house above, and it has been to us a labor of love to group their precious names together again in one common book.

"Their memories they have left to us. Their names are dear to large circles who knew and loved them, and we believe the Christian public, and every lover of the great missionary work, will welcome this record of their toils and triumphs. To these personal friends, to that Christian public, and to all who love the cause of missions, we dedicate this work; and the object of its publication will be fully attained if its perusal shall lead to more expanded views of Christian duty, and shall awaken a deeper interest in the mission field to which these men and women gave their lives."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SOUTHERN ARMENIANS.**—A letter just received from Dr. Pratt communicates the painful intelligence that Mrs. Beebe, of Marash, was called to her rest on the 28th of October. "Her end was calm and peaceful, full of quiet trust and submission."

**SANDWICH ISLANDS.**—A letter from Mr. Clark announces the arrival at Honolulu, September 16, of Rev. Anderson O. Forbes, who sailed from New York, August 5. "Arrangements have been made for him to commence his labors on Molokai."

**CYLON.**—Mr. Sanders mentions the organization, in August, of a new church at Valany, consisting of fourteen members previously connected with the church at Batticotta, and the ordination of a native pastor, (D. Stick-

ney,) over the church thus formed, on the 2d of September. The exercises, he says, were very interesting, and every thing passed off pleasantly. Mr. Hastings preached, Mr. Spalding offered the ordaining prayer, and Mr. Quick gave the charge to the pastor. The right hand of fellowship and the charge to the people, were by the native pastors, Messrs. Hunt and Cornelius. Mr. Sanders says: "Stickney sustained the examination well, and I trust that he may make a faithful shepherd for that little flock. The remarks of Cornelius were specially interesting. Our native pastors are doing well, and their influence is telling with power upon the churches over which they are watching." Ten individuals, most of them from the school, have been recently received to the church at Oodooville.

**MADURA.**—Mr. Webb, of Dindigul, wrote from Madras, September 14:

I am most happy to be able to inform you, that I have never had more ground for encouragement in the work of my station than I have at the present time. There is now a very general spirit of inquiry on religious subjects among the people, and in some places a good deal of interest and earnestness are manifested; with a desire to join the Christian congregations in the towns and villages.

During the past six months, I have had the pleasure of registering the names of about 150 new catechumens, and of receiving twenty individuals to the table of the Lord. On the Sabbath previous to my leaving Dindigul, 91 members partook of the Lord's supper, of whom about 80 were new members of the three churches into which, during the present year, the church at that station has been divided.

**MADRAS.**—Mr. Winslow, in a letter dated September 27, speaks of the annual meeting of the mission, designed to be in union with the meeting of the Board, but held this year one week too late, as having been "a pleasant and profitable season." Since writing before, he had received one pensioned sepo to the church by baptism, and one young man by letter from Jaffna. "There are now four candidates for reception."

**SYRIA.**—Mr. Ford wrote from Beirut, Oct. 18: "The affairs of Syria are in rather a disturbed state; but this does not in the slightest degree hinder missionary labor. On the contrary we see, amid all these over-turnings, evidences of the awakening of the public mind, and of a feeling after something better, which will, we hope, be met in the case of many, by that 'one thing needful' held out to them in the gospel."

**SHANGHAI.**—Mr. Blodget wrote July 14:

We are aware of the heavy pressure of debt upon the Board, and have endeavored to be moderate in our expenditures. I trust the debt will be paid. Never has there been a more important time in the history of the eastern missions. Japan ought to be occupied to-day. Every day since the fourth of July is time lost. Tang-chow, on the northern coast of the Shantung promontory, ought to be occupied as soon as the treaty is ratified. It is the principal port of Shantung, and is opened by the present treaty. The men of Shantung are noted for their size, strength, hardy habits, energy and honesty. Confucius was born there, and there is no province where labor promises greater results. The whole empire is thrown open, we are told, to missionary effort. It were a small thing to send twelve men to each of the eighteen provinces—a small thing as compared with the wants of the field—great, perhaps, as compared with the plans of the churches. The eyes of many are now turned to American Christians. While God was pouring out a remarkable blessing upon them, he was

also opening the way, in an unprecedented manner, for the spread of the gospel here. If our country had no very considerable share in the work of opening China, we may yet have part in the better work of carrying the gospel to its remotest regions.

**DAKOTAS.**—Mr. Riggs, writing briefly from Hazelwood, November 2, says, with reference to temporal prospects, that the corn crop of the Indians is very abundant, and they are selling to the government, traders and others. He also remarks:

In the government doings here there are some hopeful appearances. A steam saw-mill has been erected at the mouth of Bush brook, just below Dr. Williamson's, which has gone into operation within a few days. Three others, I understand, are expected to be in operation before the first of January, on other parts of the Reservation. To the one near us is appended a shingle-mill; the grist-mill will be added.

Since we concluded to take boys, there has been quite a desire manifested to get scholars into our boarding-school. Our present number is fifteen, viz., eight boys and seven girls. Several other applications for boys have been made, which we have declined for the present.

## Home Proceedings.

### EMBARKATION.

Rev. Edward Chester and Mrs. Sophia Chester, both of New York city, Mrs. Martha E. Taylor and Mrs. Elizabeth A. Noyes, of the Madura mission, and Miss Sarah Ashley, of Milan, Ohio, sailed from Boston, December 8, in the ship Como, Captain Cobbs, for Madras. Mrs. Taylor and Mrs. Noyes are returning to the Madura mission, with which they have been connected for some years, and Mr. and Mrs. Chester and Miss Ashley are to join the same mission. Mr. Chester is a graduate of the Union Theological Seminary.

## DONATIONS.

### RECEIVED IN NOVEMBER.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Portland, 3d cong. ch. m. c. to coms. Rev. JOHN B. WHEELWRIGHT of Westbrook an H. M.	77 83
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	12 00
Bath, Central ch. m. c.	
Fenwick co. Aux. So. E. F. Dures, Tr.	
Bangor, 1st cong. ch. and so.	32 00
Brewer, do.	25 19
Ellsworth, Ch. and so.	39 45—117 75
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Norridgewood, Cong. ch. and so.	33 00
	240 56
Bluehill, L. T.	3 00
	243 56

## NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	8 00
Fittsfield, Genta. 3; la. 3; m. c. 2;	
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	15 00
Bristol, Cong. ch. and so.	20 93
East Orford, do. 3; a widow's	
nife, 3;	5 00
Hanover, A friend,	5 00
Piermont, m. c.	10 00—55 93
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. m. c.	34 54
Rockingham co. Conf. of chs. F. Grant, Tr.	
Deerfield, Cong. ch. and so.	13 75
Exeter, 1st and 3d chs. m. c.	17 04
Plaistow and North Haverhill,	
cong. ch. and so.	65 00
Salmon Falls, 1st cong. ch.	25 00—130 79
Stratford Conf. of chs. E. J. Lane, Tr.	
Effingham, Cong. ch. and so. 4;	
Mrs. E. M. D. 1;	5 00
North Sandwich, Cong. ch.	5 50
Tamworth, Mrs. J. M. dee'd, 1;	
Mrs. M. J. W. 1;	3 00
Wolfboro', Cong. ch. and so. m. c.	12 00—24 50
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Goshen, Mrs. E. B.	1 00
Meriden, A friend,	7 00—8 00

251 76

Legacies.—Bennington, Mrs. D. Whittemore, by T. C. Whittemore, interest,	9 00
	260 76

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so. to cons.	
Rev. A. A. Barker an H. M.	50 00
Middlebury, A friend,	1 00
Vergennes, Cong. ch.	77 00—128 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Cabot, Cong. ch. and so.	21 00
St. Johnsbury, S. T. C.	10 00
South Hardwick, Daniel French,	
wh. cons. Mrs. RHECORA C.	
NOTES of Beloit, Wis. an H. M.	100 00—131 00
Chittenden co. Conf. of chs. E. Jewett, Tr.	
Cambridge, Rev. E. W.	5 00
Essex, Cong. ch. m. c. 8, 39; la. 6; 14 39	
Underhill, Mrs. H. Eaton,	10 00—29 39
Franklin co. Aux. So. C. F. Safford, Tr.	
Bakersfield, Cong. ch.	21 00
St. Albans, J. Smith,	100 00—191 00
Orleans co. Aux. So. Rev. A. B. Gray, Tr.	
Coventry, m. c.	6 00
Derby, Cong. ch. and so.	9 26—15 26
Windsor co. Aux. So. J. Steele, Tr.	
Bridgewater, m. c.	5 24
Chester, Cong. ch. and so.	29 00
Stockbridge, Gayville cong. ch.	6 36
West Hartford, Cong. ch. and so.	13 70
Woodstock, do.	11 00—65 30
	489 55
A friend, 3; Granby, cong. ch. and so.	
4, 34; North Pownal, do. 10;	17 94
	507 19

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Richmond, Cong. ch. and so.	17 00
Sandisfield, do. "a few friends,"	6 50
Stockbridge, Cong. ch. and so. wh.	
and prev. dona. cons. E. W. B.	
CANNING an H. M.	40 00—65 50
Boston, R. A. Danforth, Agent,	
(Of wh. fr. a friend, 50; do. 15; a thank	
off' fr. an unknown friend, 30;)	1,192 30
Brookfield Asso. W. Hyde, Tr.	
Brookfield, Coll. 79, 23; ded. paid for print-	
ing, 3;	76 23
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, South so.	145 00
Newburyport, B. Emerson,	10 00—155 00

## Essex co.

Andover, Phillips acad. so. of inq.	42 94
Lawrence, A. M. Swan,	20 00—62 94
Franklin co. Aux. So. L. Merriam, Tr.	
Shelburne Falls, Cong. ch. and so.	54 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Chicopee, 3d cong. ch. and so. m. c.	50 00
Monson, D. N. C.	10 00
Palmer, 1st cong. ch.	5 00—65 60
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, L. H.	2 00
Enfield, Benev. so. (of wh. fr.	
Leonard Woods to cons. Mrs.	
ISABELLA E. WOODS of West	
Roxbury an H. M. 100; friends,	
to cons. HENRY A. SCHAUFFLER	
and EDWARD W. SCHAUFFLER,	
of Constantinople, H. M. 200;)	200 00
Hadley, 3d ch. gen. benev. so.	10 76
Northampton, A friend,	2 00—514 76
Harmony conf. of chs. W. C. Capron, Tr.	
Grafton, Evan. cong. ch. to cons.	
LUKE F. ALLEN an H. M.	100 00
Upton, Cong. ch. and so. m. c.	11 08—111 08
Middlesex North and vic. C. Lawrence, Tr.	
Needham, Cong. so.	3 10
Fitchburg, Relig. char. so. wh.	
and prev. dona. cons. ABRAHAM S.	
DOLE, EDWIN UPTON, CALSW	
W. JAQUITH, Mrs. DOROTHY L.	
BAILEY, and Mrs. MARY TOWN-	
SEND H. M.	385 15
Harvard, A friend,	1 00
Leominster, Evan. cong. ch. and so.	76 45
Shirley Village, Cong. ch.	30 00—495 70
Middlesex co.	
Auburndale, Cong. ch. and so.	683 50
East Cambridge, Evan. do. m. c.	10 76
Lowell,	50 00
Malden Centre, Trin. cong. ch. and	
so. m. c.	120 00
Reading, Bethesda ch.	19 03
West Cambridge, Cong. ch. and	
so. 414, 12; m. c. 35, 63;	449 74
West Newton, Cong. ch. and so.	150 18
Weston, Miss M. Fiske,	10 00
Tewksbury, A friend,	30 00—1,516 18
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Roxbury, Eliot ch. m. c. 20, 08;	
Vine st. ch. m. c. 21;	41 08
Sharon, Cong. ch. and so. m. c.	33 20
West Hoxbury, So. Evan. ch. m. c.	19 75—94 73
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, Mrs. A. Head,	15 00
Palestine Miss. So. E. Alden, Tr.	
South Weymouth, Union ch. and so. m. c.	84 84
Taunton and vic.	
Rehoboth, Cong. ch.	15 00
Worcester co. North Aux. So. C. Sanderson, Tr.	
Athol, Evan. ch. and so. to cons.	
JAMES I. GOULDING an H. M.	102 45
Hubbardston,	38 42
Phillipston, Coll. wh. cons. JASON	
GOULDING an H. M.	137 08
Royalston,	58 51
Templeton,	94 69
Winchester, 1st par.	52 17
	513 32
Ded. bal. per last acc't,	9 73—523 05
Worcester co. Central Asso. W. R.	
Hooper, Tr.	103 89
A friend,	50 00
Auburn, Gent. 24, 50; la. 18, 49;	
m. c. 25, 26; C. H. Smith, fur	
syria, 10;	78 45
Berlin, m. c.	57 10
Holden,	150 00
Leicester, Gent. (of wh. fr. a	
friend to cons. Mrs. FRUDENCH	
DENNY of Northfield an H. M.	
283; la. 114, 55; m. c. 56, 42;	453 97
Oxford, Gent. 81, 70; la. 96, 27; m.	
c. 137, 82;	315 59
Faxon, Gent. and m. c. 43, 10; la.	
24, 42;	67 53
Rutland, Gent. and la. 50, 56; m.	81 56
c. 11;	15 43
Shrewsbury, m. c.	



West Boylston, Gent. 18,99; la. 24,39; m. c. 25,11; Dr. Andrews and wife, 20; A. F. K., L. F. and D. C. M. 4; Worcester, A friend, dec'd, 92 49  
7 20 1,493 50

A friend, 7; do. 2; Chelsea, Broadway ch. and so. m. c. 29,91; Winniammet ch. and so. m. c. 24,10; 6,459 95  
63 01  
6,512 96

**Legacies.**—Millbury, Miss Hannah L. Goodell, by Lyman Goodell, Ex'r, 1,350; Northboro', Mrs. Anna McFarland, by A. W. Seaver, Ex'r, for edu. of native Indians in United States, 1,300; Sturbridge, Nathaniel Walker, by George Davis, Ex'r, 1,000; 3,550 00  
10,062 96

## CONNECTICUT.

Fairfield co. East Aux. So. Monroe, Cong. ch. 2 00  
Fairfield co. West Aux. So. C. Marvin, Tr. Easton, Cong. ch. and so. 75 00  
Norwalk, 1st do. 178 03  
Southport, Cong. ch. and so. coll. and m. c. 69,83; Miss D. Perry, 50; F. MARQUAND to cons. him an H. M. 100; W. W. Wakeman to cons. ELIZA H. WAKEMAN an H. M. 100; Z. B. Wakeman to cons. SARAH A. WAKEMAN an H. M. 100; 419 65  
Stamford, Mrs. Robbins, 20 00  
Stanwich, Cong. ch. and so. 34 84  
Westport, do. 61 73  
Weston, do. 25 60—834 22

Hartford co. Aux. So. A. G. Hammond, Tr. Hartford, Centre ch. and so. 784; m. c. 7,76; Pearl st. ch. and so. wh. cons. Rev. ELIAS E. BEADLE, JOSEPH E. CONE, GEORGE W. CURTIS, HENRY P. HITCHCOCK, EDWARD P. ALLEN, Mrs. MARTHA A. BATHBURN, H. M. 704,55; South cong. ch. 151,37; 1,617 98  
Manchester, 2d cong. so. 10 00  
Rocky Hill, 1st do. wh. cons. EDWARD F. ROBBINS an H. M. 101 80  
West Hartford, Cong. ch. 156 75  
West Suffield, do. 50 00—1,938 53  
Hartford co. South Aux. So. H. S. Ward, Tr. East Glastenbury, m. c. 25; la. 50; 45 00  
Kensington, Cong. coll. 20 15—45 15  
Litchfield co. Aux. So. G. C. Woodruff, Tr. Colebrook, Individuals, 6 00  
Goshen, 20 00  
Harwinton, 1 10  
Litchfield, 42 00  
Hitchcockville, Cong. ch. bal. 2 00  
North Canaan, 42,55; m. c. 34,47; 77 00  
Plymouth, 90 83  
South Farms, Coll. 8 00  
Torrington, Cong. ch. 20 50  
Washington, Coll. 3 00  
Winchester Centre, Cong. ch. and so. 10,58; m. c. 8,42; 13 00—283 33

Middlesex Asso. E. Southworth, Tr. Deep River, Gent. and la. 40,62; m. c. 84,89; to cons. GEORGE SPENCER an H. M. 125 31  
East Haddam, 1st cong. ch. and so. 24,64; la. 25,61; gent. 32,50; a friend 30; 110 75—236 06  
New Haven City Aux. So. F. T. Jarman, Tr. New Haven, South ch. 19,06; m. c. 8,45; G. Hallock, 180; united m. c. 21,82; Yale college m. c. 14; 3d cong. ch. m. c. 38,79; 250 12  
New Haven co. East Aux. So. F. T. Jarman, Tr. East Haven, Gent. 55,45; la. 45; 101 45  
Fairhaven, Centre ch. m. c. 26 28  
Madison, la. cent. so. 28,77; J. T. Lee, 10; 38 77  
North Haven, Cong. ch. and so.

85,82; m. c. 25,23; la. benev. asso. centre, 33; 154 15  
Wallingford, Cong. ch. 81 56—389 21  
New Haven co. West Conso. A. Townsend, Tr. Milford, 1st cong. ch. 343,65; 2d do. 90; 433 65  
Naugatuck, Cong. ch. and so. 37,69; m. c. 46,37; 74 06  
Waterbury, 1st ch. m. c. 21 74—329 45  
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Tra. Griswold, Jewett City, wh. and prev. dona. cons. NEREMIAH T. ADAMS an H. M. 30 00  
Lisbon, Newent so. 9,82; Hanover so. 4; 13 82  
New London, 1st cong. ch. and so. 45; m. c. 10,54; 55 54  
Norwich, Broadway ch. and so. m. c. 30,61; la. 5; 2d do. m. c. 17,67; la. 110,98; 1st so. 74; m. c. 22,10; 297 96  
Ded. disc. 397 33  
1 75—395 57

Tolland co. Aux. So. E. B. Preston, Tr. Gilead, Gent. 28,37; la. 22,43; 50 00  
Tolland, Cong. ch. and so. 34 00—92 00  
Windham co. Aux. So. J. B. Gay, Tr. Williamantic, Cong. ch. and so. 29,86; m. c. 16,14; wh. and prev. dona. cons. JAMES M. TALCOTT an H. M. 46 00

An only child, dec'd, 5,052 64  
7 00  
5,059 64  
**Legacies.**—Norwich, Miss M. Buckingham, by H. A. Perkins, Tr. 200 00  
5,259 64

## RHODE ISLAND.

Providence, A friend, 3 00

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent. Auburn, 1st pres. ch. 95,23; a student in Theolog. sem. 10; 100 23  
Meridian, Pres. ch. 50; la. sew. so. 10; 60 00  
Northville, 1st cong. ch. 40 00  
Skaneateles, Pres. ch. (wh. cons. Rev. HENRY FOWLER of Auburn, Rev. WILLIAM B. DADY of Skaneateles, and Mrs. Goss of Meridian, H. M.) 40 00—245 23  
Delaware co. Aux. So. Rev. D. Terry, Tr. Franklin, 1st cong. ch. 43 63  
Monroe co. and vic. by E. Ely, Agent. Rochester, 1st pres. ch. 241 50  
By William Alling, Agent. Fairport, Cong. ch. 25 00  
Honeoye Falls, H. A. 5 10  
North Bergen, 15 00  
Rochester, Central pres. ch. m. c. 61 33—106 33  
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. from Brooklyn, 3d pres. ch. 105; Harlem, prev. ch. wh. cons. Rev. EZRA H. GILLET an H. M. 73,78; Mrs. HANNAH ISRAEL, wh. and prev. dona. cons. her an H. M. 50; Dr. A. C. Post, wh. and prev. dona. cons. Mrs. HARRIET B. Post and Miss MARGARET E. Post H. M. 150; 720 01  
Otsego co. Aux. So. D. H. Little, Tr. Cooperstown, Pres. ch. coll. and m. c. 81 65  
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. Brasher Falls, C. T. Hulburd, a tenth for Oct. 10 00  
Syracuse and vic. Aux. So. S. Mead, Tr. Marcellus, Pres. ch. 7 60  
Onondaga Hollow, do. 26 52  
Otisco, Cong. ch. 26 00  
Ded. disc. 60 09  
30—59 73  
1,508 16

Albany, 4th pres. ch.	50 00
Bath, G. Loomis, U. S. A.	11 00
Champlain, 1st pres. and cong. chs.	112 00
Elba, Rev. G. S. Corwin, to cons. Rev.	
ESTHER N. MARLYN an H. M.	50 00
Gowanda, Pres. ch.	8 00
Hamilton, Ch.	15 00
Irrington, Pres. ch. m. c.	18 00
Lysander, Pres. ch. and so.	22 95
Maine, Coll.	11 00
Morrisville, 1st cong. ch.	59 60
New Rochelle, Pres. ch.	50 00
Port Kent, Mrs. S. H.	10 00
Palmyra, Pres. ch. 74.52; Rev. H.	
Eaton, 20;	94 52
Poughkeepsie, Pres. ch. 42.16; Rev.	
T. S. Wickes, 20;	62 16
Southport, Pres. ch. and so.	5 92
Upper Jay, T. W.	3 00
Wadhams Mills, Cong. ch.	25 72
Westernville, Miss S. W. Brayton,	20 00—599 87
	2,108 03

<b>Legacies.</b> —Fayetteville, John McVicar, by Justice Wells, Ex'r.	100 00
Turin, Morgan L. Cummings, by O. Woodworth, Ex'r,	80 00—180 00
	2,288 03

**NEW JERSEY.**

Caldwell, Bal. of coll. and m. c.	22 00
Denton, Pres. ch. 9.17; Mrs. J. I;	10 17
Fairton, Pres. ch.	25 00
Newark, A bro. and sister,	1 00
Plainfield, Rev. W. H.	75
Wantage, 1st pres. ch. wh. cons.	
Rev. OLIVER W. COOKE an H. M.	
57.64; 2d pres. ch. 22.58; 3d do.	
32;	122 52—181 44

**PENNSYLVANIA.**

By Samuel Work, Tr.	
Danville, Mrs. M.	5 00
Harrisburg, 1st pres. ch. m. c.	
11.71; Mrs. H. G. 6.50;	18 21
Philadelphia, Calvary ch. Mr. D.	
10; Pine st. ch. union m. c.	
48.37; Northern Liberties, Central ch. B. W. Stewart, 125;	
Kensington, 1st pres. ch. 37.40;	
Male bible class, 5.25;	236 09
Pittsburg, 3d pres. ch. 463.03; m.	
c. 80.41; cont. fund. 143.60;	686 94—936 17
East Smithfield, Cong. ch.	87 52
Warren, Pres. ch.	5 50—33 02
	969 19

**DELAWARE.**

Wilmington, Hanover st. ch. m. c.	51 17
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**MARYLAND.**

Baltimore, 1st cong. pres. ch.	89 39
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**VIRGINIA.**

Edge Hill, E. L. T.	3 00
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**OHIO.**

By G. L. Weed, Tr.	
Addison, Pres. ch.	9 00
Cincinnati, 2d do. m. c.	13 60
Columbus, do.	3 83
Marietta, Oak Hill m. c.	10 00
Piqua, 3d pres. ch.	3 00
Walnut Hills, Lane sem. ch. m. c.	4 50—43 33
Oberlin, H. Viets and wife,	10 00
	53 33

**INDIANA.**

By G. L. Weed, Tr.	
Evansville, Pres. ch.	48 00
Logansport, do.	31 57—79 87
Crawfordsville, Wabash college so. of inq.	
10; Michigan city, cong. ch. coll. and	
m. c. 50;	60 00
	139 87

**ILLINOIS.**

Belleville, Pres. ch.	39 00
Dover, Cong. ch.	22 00
Dunton, A. D.	3 00
Payson, Cong. ch.	7 50
Pecatonica, G. S. J. and others,	10 00
Rockford, 2d cong. ch.	186 09
Rockrun, Rev. D. K.	1 00—259 59

**MICHIGAN.**

Hillsdale, Pres. ch. m. c.	8 56
Richland, 1st pres. ch.	20 00
Teconia, Pres. ch.	2 50
The West,	5 00—36 06

**WISCONSIN.**

Columbus, Pres. ch. m. c. 1; C. E.	
R. 5;	
Cottage Grove, Rev. J. G. K. 1; J.	6 00
A. K. 1;	2 00
Sheboygan, Cong. ch. m. c.	9 40—17 40

**IOWA.**

Bowen's Prairie, Cong. ch.	16 17
Nevada, Rev. B. F. S.	1 00—17 17

**MISSOURI.**

Independence, L. P. Pixley,	10 00
St. Louis, Mrs. McIntire, avails of	
canary birds, 5.50; union pres. ch.	
m. c. 20;	25 50—35 50

**KENTUCKY.**

Louisville, THOMAS TRACY, wh. and prev.	
doma. cons. him an H. M. 50; E. Need-	
ham, 5;	55 00

**TENNESSEE.**

Columbus, m. c.	24 00
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**ALABAMA.**

Prattville, J. K. Hazen,	4 00
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**LOUISIANA.**

New Orleans, Unknown,	10 00
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**IN FOREIGN LANDS AND MISSIONARY STATIONS.**

Constantinople, An aged missionary and	
wife,	10 00

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

NEW HAMPSHIRE, . . . . .	\$37 05
VERMONT, . . . . .	10 00
MASSACHUSETTS, . . . . .	16 00
CONNECTICUT, . . . . .	30 67
NEW YORK, . . . . .	163 78
NEW JERSEY, . . . . .	34 00
PENNSYLVANIA, . . . . .	10 00
OHIO, . . . . .	23 09
INDIANA, . . . . .	3 28
ILLINOIS, . . . . .	10 00
MICHIGAN, . . . . .	2 20
CANADA EAST, . . . . .	4 00
	\$314 07

Donations received in November,	16,986 34
Deduct amount prev. ack. and	
transferred to Fund for Debt,	1,004 23

Legacies,	15,192 11
	3,939 00
	\$19,121 11

By TOTAL from August 1st to	
November 30th,	\$64,034 22

## THANK-OFFERINGS,

## TO PAY OFF THE LAST YEAR'S DEFICIENCY.

It was stated in December that, encouraged by judicious and respected friends, the Prudential Committee had decided to open a fund for *thank-offerings*—contributed by converts and their grateful friends—to supply the deficiency in the income of the Board, which had been occasioned by the financial reverses of the past year. In this first number of the Herald for a new year, it will not be amiss to refer again to some of the circumstances which have led to the call for such a movement. So serious and extensive were financial embarrassments, and so much did they, for a time, affect the contributions to benevolent societies, that at the close of the financial year, in July, it was felt that there was occasion for congratulation and thanksgiving, rather than despondency, when it was found that the debt of the Board was only about \$40,000. And were there no growth; no expansion in the missions; no opening of new fields; and no call to take new positions, and to increase forces and efforts in fields already occupied, such a debt would be much less embarrassing than it now is. But because the Lord has been, in his providence, opening doors more widely, and by his Spirit prospering the work of the missionaries, there is a call for increased appropriations from year to year. The missions made out their estimates of expenses for 1859 with full knowledge of the embarrassed condition of the Treasury, and the consequent necessity for rigid economy; yet those estimates called for an expenditure very considerably beyond that of 1858. It was both painful and difficult to reduce these estimates. But the Committee felt, that when the receipts of the last year had fallen \$40,000 below the expenditures, and the Treasury was overdrawn to something more than that amount, such an advance of appropriations must not be made—indeed that no advance must be made. They therefore, as was stated last month, went through the Estimates, and with great labor reduced them *twenty thousand dollars*. "This reduction, being about equivalent to the natural growth of the missions for one year, is of course a restraint put upon that growth, and a sad necessity,—sad to follow in the train of the 'great awakening.'"

Now can the last year's deficiency be met by special donations, while the regular contributions of the churches shall be so increased as fully to meet the expenses of the present year? Suggestions of this kind, generally with reference to thank-offerings for the rich spiritual blessings received of late, came from different sources; in several instances such thank-offerings from young converts, or from churches in behalf of young converts, amounting to at least one dollar for each such person, had been forwarded, with the expressed hope that others would follow the example thus set before them, and the Committee thought it best to open the fund, and earnestly invite the co-operation of all. Acknowledgments below will show that some are responding to this invitation; will not many others do it?

"If the contributions for this object be not *extra*, nothing will be gained. The receipts of the year for ordinary purposes need to be \$360,000. What family circle, what family, nay, what individual, has not cause for gratitude in this vast revival, and a call for distinctly expressing it? Parents, husbands, wives, brothers, sisters, praying-circles, churches, in great number, have been made to rejoice in spiritual blessings, as perhaps never before; and in how many a happy soul has there been awakened, for the first time, the 'hope full of immortality.' To all such the afflicted and alarmed missionaries call for what (though to each a pittance) will, in the sum-total and result, be like the voice of God to the people of Israel, 'THAT THEY GO FORWARD.'"

## RECEIVED.

NEW HAMPSHIRE.—Hollis, Young converts, 74 00  
VERMONT.—Waitsfield, Indiv. in cong. so. 10; Wilmington, a friend, 10; 20 00  
MASSACHUSETTS.—A seb. sch. teacher, 3; Amherst, a student, 1; Enfield, young converts, 40; Granby, do. 34.50; Haydensville, 50; Hadley, 1st ch. do. 16.50; 2d ch. do. 7; Northampton, 1st ch. do. 108; Edwards ch. and ev. do. 53.50; a young mechanic, 2; South Hadley, contrib. 83.10; Newton, a father, 5; Roxbury, a mother, 5; South Weymouth, Union ch. and so. 50; ded. for printing, &c., fr. Hampshire co. 2.50; 498 50

NEW YORK.—Crary's Mills, Young converts, 9 00  
PENNSYLVANIA.—Philadelphia, T. Bliss, 50; R. S. R. 10; G. N. L. 10; H. C. P. 10; L. J. 5; G. W. C. 5; E. H. B. 5; R. F. M. 5; 100 00  
ILLINOIS.—Rosemond, Young converts, bal. 1 00  
NORTH CAROLINA.—Thanksgiving, 10 00  
Madura, India, Missionaries, a thank-offering, 458; Native evan. so. 50; 508 00

Prev. ack.

1,308 50  
1,804 23  
\$3,012 73